

A
JUSTIFICATION
OF
Set FORMS of PRAYER,
And in Special of the
LITURGY
Of the
Church of England ;

In Answer to,
And Confutation of *Vavasor Powell's*
Fourteen Considerations, against all
Composed and Imposed Forms of
Prayer.

By *Richard Lewthwat*, M.A. and Rector
of *Wethersdale* in *Suffolk*.

L O N D O N :

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To the Right Honorable,
Henry Earl of Arundel,
Lord Mowbray, &c. and
 his Virtuous and Reli-
 gious Countess.

Great Sir ,

Being put upon the Vin-
 dication of Set-Forms
 of Prayer, and espe-
 cially of the Liturgy of our
 Church, and bearing of your
 Honour's resolution, and begin-
 ning (according thereto) of be-
 coming one in Religion, Worship,

The Epistle Dedicatory.

*and Service of God in the way of
the Church of England,
with your Illustrious and Devout
Consort, as ye are become one by
Wedlock, I thought it my bounden
Duty, upon the first Opportunity,
to make known to your Lordship,
and your religious Lady, the
great joy there is among us Pro-
testants at your coming in, as
also to throw in my Mite and
small help to settle and continue
your Lordship in the Religion
you profess with us, which I can do
no way better than by commend-
ing to you, with our God and Sa-
viour, the daily reading and
searching*

The Epistle Dedicatory.

searching of the Holy Scriptures. And as to perusing of Books upon them, of which I may say with the Preacher in his prediction, namely, Ecclesiastes, there is no end: 12. 12.

I shall presume to recommend the same Method my Tutor at the University gave me, to settle me firm in our Protestant Religion, which was to be conversant in the Homilies of our Church, and in the 39 Articles, and Rogers upon them. And withal, I beg your Lordship's favour, to do what I intended with all holiness and meekness of Spirit,

The Epistle Dedicatory.

Spirit, to have desired of your Honourable Father, the Duke of Norfolk, (had he not gone beyond Sea) namely, to vouchsafe the reading of this short Treatate, made publick at the request of divers persons, by him who officiated sometimes as Chaplain to your Honourable Family, and who is and shall be a truly devoted and well-wishing Servant to your Lordship, and your religious Consort, and to both your renowned Relations, whilest he shall be

Richard Lewthwat.

To my Reverend and Worthy Friend,
 Dr. Laurence Womock, Profes-
 sor of Divinity, and Archdeacon of
 Suffolk.

Reverend and Learned Sir,

ACCORDING to my bounden Du-
 ty, and the earnest Desire was
 in my heart to reduce as ma-
 ny as I could of that great
 number of Scismaticks and Separatists
 that are about us, to the Unity and
 Communion of our Church, among
 other things, in order thereto, having
 received the worthy Tractate of Mr. *Robert Conold*, most fit to help on that
 my Design, I commended the perusal
 thereof to the chief head of the *Inde-*
pendant Faction, and most inflexible
 (a) heart

The Epistle Dedicatory.

heart to Reformation about us (so I take him to be :) for he told me then, it would be to no purpose, he being (as in his own expreffion) an old grown Oak in the Principles he was in. But through much importunity, I got promise of him to read it over, and give me his Judgment of it, both he granted, upon condition that I should answer to things against the late *Common-Prayer* Book of our Church, that were in Print, that he would send me. Whereupon I promised to give my Answer to the chief Objections; whereby I became engaged to return an Answer to him of the things of greatest concern therein; which promise of mine will be made good, and he obliged to return something about that Tractate of Schism, if there be deliver'd to him what I have drawn up to Mr. *Powel's* Fourteen Considerations, in the beginning of his Book; of which promise, if he fail, I hope there will be conviction of him, and of his constant hearers, and thereupon conversion of them to another Judgment and Practice. Now having made known to several persons
the

The Epistle Dedicatory.

the said Considerations, and my Answers thereto, as I have at times drawn them up, and my purpose of delivering them to the party in Writing : Divers persons have advised, and desired me to endeavour the publishing of them by the Press, alledging withall several Reasons to perswade me thereto. As first, because the Factions, spreading them by Copies, may willingly adulterate the Original, and so disable it, as to the conviction of them they communicate it to. Secondly, because if not Printed, it will not be so commonly had for the benefit of the Multitude of their weak Proselytes, who are captivated, and held in the sad bondage of the following, and like erroneous Rudiments and Traditions of the Jesuitical Heads of the several Factions in the Kingdom. And thirdly, because they hearing of my Promise made long since, and not yet performed, he and others give out, that the Allegations in that Pamphlet against *Set-Forms of Prayer*, cannot be answer'd by my self, or any of my Judgment. Upon consideration whereof, 'tis presumed, that if my Promise be not per-

The Epistle Dedicatory.

formed and published, it may occasion the more secure Settlement of them in those dangerous Errors ; as also make a greater seduction of others to them, than otherwise would have been.

For which reasons I have pitched upon the latter way of publication hereof (if Authority shall permit.) Now if your self shall, upon perusal, approve the Answer as Orthodoxal, and that it may be helpful to the bringing back but of the simple (yet as I presume conscientious) Multitude, ledd away through good Words and fair Speeches (as the Apostle speaketh) of those who have caused Divisions and Offences, contrary to sound Doctrine. Then I most humbly beg, that your self would Patronize this small Work, being Dedicated to your Protection. To which request, if you shall condescend, 'tis very probable, those Adversaries of our Church will not dare to rally Forces again about the present concerns, or to give me another challenge, fearing that if so, you may become Second upon the next Quarrel, whose

The Epistle Dedicatory.

whose success in conflicts of this kind, they know to have been such, that they will not venture upon any further Undertakings about this matter.

But, Reverend Sir, whilst I am arguing against these and other Errors near of kin to one another, and reading these Answers to Mr. *Powel's* Errors (to some loth to come out of them) they tell me, I am not of the same Opinion as formerly; they say I was against *Infant Baptism*, and the Book of *Common-Prayer*, I now write for.

Sir, to say a little to these Charges. 'Tis well known to your self, by my Letters, word of Mouth, and Practice (but best known to my self) that I can easily take upon me, by acknowledgment of my Errors and Mistakes (for God's glory, my own and others Eternal Safety) all the shame, and Temporal Evils incident thereupon, which is much evident, when through your discovering to me the Error I was in, your self knew I came as willingly, as through your help, safely
(a 3) down

The Epistle Dedicatory.

down from that high and dangerous *Precipice* I had climbed up to, of absolute and irrespective as well Reprobation as Election, by giving too much credit to divers Authors of those Opinions, and by not well comparing Scriptures with Scripture touching those Points. And could I think that my Grant of what they cast upon me wrongfully, would any thing further their return to us herein, (I speak it, God bearing me witness) I would take it all upon me, *per modum altissimi silentii*.

But, Sir, I have found upon Inquisition, that both those Reports have been rais'd and spread abroad by one not of their Judgment. The falseness of that Report, that I was against *Infant Baptism*, will be apparent in that I have Testimony under his hand that rais'd it, and maliciously spread it abroad, that at least a year and a half before *November* the 19th, 1660. I did in my Sermon, from several places of Scripture, maintain the Lawfulness of *Infant Baptism*. *Oportet mendacem esse memorem*. And I have to the same Testimonial

The Epistle Dedicatory.

monial the Subscriptions of the three chiefeſt men in *Hardwick*, and *Pulſham St. Mary the Virgin* (beſides my Accuſer.) Which Notes then deliver'd in *Hardwick* Pulpit, were drawn up by me in 1656. after my Living of *Wighton* in *Norfolk* was taken from me, and conferred upon Mr. *Robert Hocknell*. And thoſe Notes were drawn up by me at the requeſt of divers (going for *Anabaptiſm*) to know my Judgment about that Point, which Notes ſent them altered their thoughts, and ſtrayed their further progreſs therein.

And whereas many ſay from the aforeſaid Mouth, that I was againſt the *Common-Prayer Book* I now write for;

I confeſs, that for ſome ſhort time after his Majeſty's Reſtauration, I omitted Officiating by the *Common-Prayer Book*, but did begin with the *Confefſion*, *Absolution*, and *Lord's Prayer* therein, and after the *Leſſons*, repeated the *Apoſtles Creed*, and after the Prayer for his Majeſty, and other Prayers and Collects I could re-

The Epistle Dedicatory.

peat *memoriter*, until I might (as I expected) hear from Authority the re-injoyning the Observation thereof punctually. With which Service so performed the *Loyal Party* for a while rested contented, but soon after the death of *Thomas Glean*, Esq; (a man of known Loyalty to the Crown, and Conformity to the *Church of England*) the Major, now *Sir Peter Glean*, his Son, was offended, left the Parish Church, in his own person went to *Shelton*, and told me so he would do, till I observed the Book of *Common-Prayer*, as I ought to do. Whereupon considering with my self, that I was for set Forms, and had no Exceptions against our Liturgy, and that the *major* part of the Parish was for that way, I told *Sir Peter*, I was resolved if the Parish procured the Book, punctually to use it. I remember *Sir Peter's* Expression presently was this: *Cosin, I am as glad of your Resolution, as of an Hundred Pounds given me.* And the next Sunday after, according to mutual agreement, he deliver'd to me in presence of the Congregation, before any thing said by me, the
Book

The Epistle Dedicatory.

Book of *Common-Prayer*, and desired my Observation of it, which was performed by me accordingly.

But, Sir, were all truth that is suggested against me, I know not why the remembrancing me thereof should allay my Proceedings herein, according to my Promise (though so oft alledged by them, as I judge for that end) considering the Charge given to *St. Peter*, *Luke 22. v. 32.* *when thou art converted, strengthen thy brethren.* And truly had I been against set Forms of Prayer, and our Liturgy, (as this Author was at the drawing up of these Considerations) and afterward should have been convinced of the Greatness of the Error, and the Damage to the Church of Christ, through perseverance therein (as my Conscience tells me they all are guilty of, who stand off from joyning with us herein) the first thing I should have undertaken, should have been to imitate *St. Paul*, converted to the Faith by the heavenly Vision, who forthwith Preached that Faith he once destroyed, *Gal. 1. v. 23.* I should soon have endeavoured

The Epistle Dedicatory.

endeavoured thereupon by this way I
now am in, to have brought men to unite
in this way of Devotion with our holy
Mother, the *Church of England*. Thus pray-
ing God to bless you with Health, all
happines, and length of days, I rest very
much devoted to serve and honour you,
whil'st

Richard Lewthwat.

Norf.

Norf. **VV**^E whose Names are
 here under-written,
 do Certifie whom it may concern, That
 Richard Lewthwat, Rector of
 Hardwick, in our said County,
 hath, to our Personal Knowledge,
 for the space of two Years, last
 past, been of a Peaceable, Sober, and
 good Conversation, hath by his Do-
 ctrine been Instrumental, under God,
 for the increase of our Knowledge,
 and Faith in the Lord Jesus Christ,
 and profitable to the Instruction of our
 Youth. And that in our hearing, at
 least (as we compute) a year and
 half since, did in his Sermon, from
 several places of Scripture, maintain
 the Lawfulness of Infant Baptism;
 Witness

[]

*Witness our Hands , &c. And he
doth Affirm to us , That it is yet
his Judgment and Opinion.*

*This I Affirm from the bottom of
my Heart ;*

witness my Hand ;

Rich. Lewthwat.

*Tho. Gleane.
Peter Gleane.
Tho. Sayer.
Joh. Ebbettes.*

*Subscribed this 19th
day of Novem-
ber, 1660.*

T H E

T H E

P R E F A C E

TO the Readers, but especially to them of the same Judgment and Practice with him that occasioned the ensuing Discourse, is composed chiefly to remembrance them with the great concern and necessity of the being of Uniformity in Doctrine and Discipline among them (that in the Apostle's sence) name the Name of Christ, or that do take upon them the profession of Christianity. And for the evidence of the necessity hereof among us, I shall mind them first with that of our Saviour, in his Prayer a little before his Passion, *John 17. vers. 11. Holy Father (said he) keep through thy Name those whom thou hast given me, that they may*

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T H E

THE
PREFACE

TO the Readers, but especially to them of the same Judgment and Practice with him that occasioned the ensuing Discourse, is composed chiefly to remembrance them with the great concern and necessity of the being of Uniformity in Doctrine and Discipline among them (that in the Apostle's sense) name the Name of Christ, or that do take upon them the profession of Christianity. And for the evidence of the necessity hereof among us, I shall mind them first with that of our Saviour, in his Prayer a little before his Passion, *John 17. vers. 11. Holy Father (said he) keep through thy Name those whom thou hast given me, that they may*

The Preface.

may be one, as we are. Judas having received the sop, as in the 13 Chapter of this Gospel, *vers.* 39. and was gone from Christ and the other Disciples to betray him, then Christ in his Prayer, desires the Father to keep his Disciples in his absence, through his Almighty Power, in an holy Unity of Faith, Spirit and Worship, which is the sum of these words, namely, *that they may be one, as we are.* For in these words Christ did not respect the substance of the Father, and himself, in which respect indeed they both were one; but the consent and agreement betwixt them (as doing, or having of things done) which was ever one and the same, as is evident from that of the Apostle to the *Hebrews*, quoted out of the *Psalms*, *Hebr.* 10. *vers.* 7. When the Father's will is for the Son to come, the Son is as ready to come, be it from whatsoever happiness, to whatsoever misery it shall be. When the Father will be pleased with no typical Sacrifices longer, but will have the substance, the Son to take a body of our nature, fitted for a Peace-offering to be sacrificed

The Preface.

sacrificed for the expiation of our sins, then the Son's will is one with his, *Then said he, lo I come to do thy will, O God, that they may be one, as we are*; One in will and consent. And so the sum of Christ's Prayer there was, That the Father would keep the Disciples to be one in Faith, in Spirit, in Mind, in Judgment, in Worship and Service of God, *that they may be one, as we are.*

And Christ did not see a necessity of this Unity to be in his Disciples only, but saw it necessary also to be among all men that should believe on him, or profess Salvation by him, as in *John 17. vers. 20, 21. Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one, &c.*

Brentius upon these words saith, that what Christ before had prayed for his Disciples, now prays for all, that should believe on him, and profess Salvation by him; namely, that there might be Unity among them all, in Spirit, in Mind, in Worship and Service of God.

And now to clear up further the necessity of Unity and Uniformity among Believers

The Preface.

Believers and Professors of Christianity, especially of them living near together: I will mind the Readers of some places in *St. Paul's Works*, sometimes praying for us, and pressing upon us the same things which Christ pray'd the Father to keep us in.

In order hereunto, I first urge that place of *St. Paul* to the *Romans*, chap. 15. vers. 5, 6. *God grant ye to be like minded, &c.* I shall give but little of my own Meditations upon the words (the Modern Divines having spoken so fully of them, as to the present concern.) The words are the Apostles conclusion, as to what he had spoken from the beginning of the 14th Chapter, to the Quotation, and it consists of Prayer and Exhortation, each whereof do invite to the nourishing of Unity and Concord in matters of Religion among Christian Brethren, both strong and weak, upon the Apostles supplication there, *God grant ye to be like minded, &c.*

Marlorat says, That one of the Modern Expositors upon the words saith to this purpose, That the Apostle there contends

The Preface.

tends both with God and the Church, withal professing Christianity to be of one and the same judgment, and mind (as to the way of God's Worship) which, saith the Author there, is the very *esse* and being of Christian Charity, and where that effect is not, 'tis impossible there should be true Christians, or any Salvation: for that all true Faith is there extinct, and the fear of God is not among them.

The later words of the Author are understood of Dissenters from the true Churches of Christ, which be where the Separatists live: namely such Churches as ours of *England* is; which is invincible by any authentick Arguments of *Romish*, *Presbyterian*, *Independant*, *Anabaptistical* Factions, or of any other whatever; our Church being like that in *Sion*, spoken of in *Psalms* the 48th, *vers.* 12, 13. fortified with all the Impregnable Towers and Bulwarks of the Doctrines, Seals and Discipline of the Gospel of Peace and Salvation.

Which Church of ours was by many of the late *Presbyterian* and *Independant*
(b) Separat-

The Preface.

Separations acknowledged to be Orthodoxal, and that they had no such Exceptions against the *Common-Prayer Book*, but that they could joyn with us in Worshipping of God, as well as others of their judgment formerly, now did, and a long time before had done: and this was (to my knowledge) the loud, frequent, and publick Expression of many of them, long before the last Sea-Engagement with the *Dutch*; but yet many of them thus owning conviction, said, They thought it not fit to own so much by conforming at that present juncture of time, upon this insufficient reason alledged by them; Because, that if they did as then conform, they should lie under the scandal of conforming, out of fear, considering the smart and severe Execution of the Penal Statutes in many parts of the Kingdom, upon the Direction and Charges of the Judges in their Circuits. Which acknowledged Conviction of many of them, and reason of Non-conforming alledged for that present, is thought by loyal and and charitable Hearts, founded in his Majesty's Ears, and was the main end
of

The Preface.

of his suspension of the Penal Statutes for a while, by grant of the Tolleration; namely, that they might thereupon take the opportunity to conform without the forementioned Scandal. For his Majesty there said, That seeing the forementioned harsher Means would not prevail, he would try what that gentle way of Tolleration for the present might do for their return to us: I am sure his Majesty's words were to this purpose. Of which opportunity some made present use, to my knowledge; for the Sunday after the Tolleration came down to *Norwich*, some came then to both *Common-Prayer* and *Sermon*, and not before, (I Preaching then at *St. Stevens*) and so have continued since, as I have had information upon inquiry. *C. G. C.* Which Practice of some was the hope or desire of his Majesty for all, which is evident from the other reason alledged by his Majesty, for granting the Tolleration, which was, That whilst he had Wars abroad, he might have Peace at home; whereupon loyal and charitable hearts cannot but judge, that notwithstanding the Tolleration,

The Preface.

ration, his Majesty therein did publish his dislike of the Separations, and openly check Nonconformity : and possibly might insinuate a jealousy of the *Dissenters* from the *Established Church of England*, that it might be in their hearts (if they had but Opportunity, Power and Advantages, as formerly) to Rebel forthwith against his Majesty, and to Involve again this Church and State in blood and confusion.

And now I beg pardon for this short Digression from the last quoted Text, (because not passing by without throwing in a Mite into the Treasury erected for the relief of Uniformity in Religion, which stands now in as much need in this Kingdom for help, as ever) I come with one Gloss more upon the Apostle's forementioned words, which I hope shall be prevalent with Dissenters from us, for their return of some to us, and for the unity of others with us, it being as apt and genuine an Exposition of Mr. *Calvin* (a man ever of great Esteem with them) as ever he gave of any Scripture, (speaking of those words of the Apostle ;
namely,

The Preface.

namely, *That with one mind and one mouth ye may glorifie God*, &c. And upon the words immediately going before, he saith, *Ac quo magis commendabilem*, &c. 'that the Apostle might render their Agreement and Unity the more commendable, the Apostle teacheth how necessary Unity in Worship is, seeing God is 'not truly worshipped of us, unless all 'our minds and tongues agree together 'in praising and glorifying of him. The sum of his Inference thereupon is, *Non est ergo quod jactet quisquam*, &c. Let no 'man therefore boast or think he hath 'well worshipped or served God, doing it 'his own way; That is, separating in Worship from, and not joyning therein with the true Church of Christ, by him at the times appointed for Publick Wor- and Devotion. *Tantum enim Deo*, &c. 'For so pleasing to God is the Unity of 'his Servants therein, that he will not 'have his Glory founded forth in ground- 'less and unjustifiable Debates and Dis- 'cords about the manner of his Worship 'and Service. In Congregations and 'Churches with them & by them, where
(b 3) ' he

The Preface.

he is called upon and served, according to, or not against his Rule in his Word; as our Church of *England* in all things punctually observeth. For which additional Gloss of mine upon Mr. *Calvin's* last words I have the Apostle backing of me, *Romans 16. vers. 17. Mark them that cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they that are such, serve not the Lord Jesus Christ.* And the afore-said Author makes so good an use and application of the Apostle's supplication there, that were it generally practised by the Factions among us, the glory of God would be so magnified, the Church of Christ here in *England* so comforted and augmented, the State and Kingdom so settled and united, and thereupon so strengthened, that then *England* would be in the eyes of Christ her husband, as his Espouse was in the *Canticles, chap. 6. v. 4.* namely, *Beautiful as Tirzah, and comely as Hierusalem*; and would be to *Rome*, and all other her deadly Enemies, terrible as an Army with Banners. His useful Inference follows in these words:

The Preface.

Hæc una cogitatio, &c. The thought where-
' of alone may be sufficient to restrain
' that mad and outrageous behaviour of
' contending and scoulding (without of-
' fence given (he means) about matters of
' Religion) which as yet doth possess too
' much the heads of multitudes. I tran-
slate it *scoulding*, 'tis so like the debates
of froward Women, being commonly
carryed on ignorantly, by meer passion
and spiritual pride; not by Scripture,
Reason, Authentick or Church Prece-
dents. For as to the later, *St. Paul* saith,
1 Corinth. II. vers. 16. If any man seem
to be contentious, we have no such Custom, nor
the Churches of God.

And to help all men among us, to be
as careful and studious, to be quiet, and
to keep the Unity of the Spirit in the
bond of peace hereafter, as it hath been
their labour and glory to be disquiet, and
to break it, I'll remembrance ye with
one thing more recorded of *Mr. Calvin*.
When *Dr. Cranmer*, Arch-
bishop of *Canterbury*, in
the Infancy of the Re-
formed Churches (being

Rogers upon the
39 Articles, in his
Preface.

The Preface.

in the Reign of King *Edward* the Sixth) was taking care for that one mainly necessary thing of Uniformity in Doctrine and Discipline among the said Churches: To effect that blessed Work, he imparted his thoughts to several persons of rarest note throughout *Christendom*. Mr. *Calvin* understanding the Archbishop's intent, addrest his Letters to him, and offer'd his service thereto, saying, That might his Labours stand the Church in stead, *Ne decem quidem maria*, &c. It
' would not grieve him to Sail over ten
' Seas, to give his help to such a blessed
' Undertaking. The which if he had
' done, and had given assent and consent to the Labours of the Reverend, Learned, and Modest Divines of our Church, it might happily have prevented his dangerous and doubtful Determinations about Election and Reprobation, deposited in his Institutions; or if they had been published before, might perhaps have been retracted by him, to the laying aside the long and fruitless disturbance of the Churches of Christ thereupon. And now drawing towards an end, I shall mind ye
with

The Preface.

with the Argument our Saviour useth in his Prayer, to keep all Believers in the before-mentioned Unity; He prays *the Father, they may be all one, &c. That the World may believe that thou hast sent me.* Here our Saviour mentions the great help of Unity and Concord among men professing Christianity, to bring the World, that is (as I may rightlier gloss upon the word *world* there, than they that tie it up to a peculiar number of the Elect) multitudes of people to the Faith of Christ. For indeed Unity among Christians will do by the World, sometimes doubting of the Christ, or *Messiah*, as Christ's Miracles did for *John Baptist*, it will settle them so far in the Faith, as to own, *That this is he that should come, and that they will not look for another.* So our Saviour Christ expressly speaking of Unity, under the Notion of Mutual Love among his Disciples, or of both together, *John 13. vers. 35. By this shall all men know that ye are my Disciples, if ye have Love one to another.*

And now see the fruit or benefit of Unity and Uniformity in a Church of Christ,

The Preface.

Christ, and among men professing Christianity; 'tis the great means, under God, to add to the Church of Christ daily such as may or would be saved, and to bring the World to know and believe, that Christ is the stone set at naught by the *Jewish* builders, and is become the head of the corner; and that there is no Salvation in any other, and that there is no other name under heaven given, whereby men must be saved, *Acts* 4. 11, 12.

And as Unity in the Church is thus helpful to bring in them that are without and Unbelievers, to the saving Faith of Christ, so Difference and Divisions there do keep men without from coming in, that were entering, which is evident from the rule of contrary causes, which is to produce contrary effects, which I could evidence from Examples, if it were not for fear of being too tedious in so apparent truth. And upon this consideration to bring back again, and to reunite to us them that are separated and gone out from us, I desire them to consult and mind the sad state and condition Christ and his Spirit say they are in. In the
life

The Preface.

life to come, instead of their seat they might had with *Abraham, Isaac and Jacob*, it must be with *Scribes, Pharisees, and Hypocrites*. See *Matt. 23. 13.* and *Antichrist, 1 John 2. vers. 18.*

I shall now hint to you in a Breviate what might be shewed further to awaken ye to a return, and come into the Society and Fellowship of our holy Church.

First, God is not with ye, for God is the God of Love, Peace and Unity, where he is truly and rightly worshipped, (as he is in our *Church of England*) and therefore you separating from it, in such groundless, heady, fierce, and fiery storms, as ye have done, God is no more in you, nor with you, nor them, than he was in the strong winds, Earth-quake, and fire, that made such noise and havock upon the Mount *Horeb*, *1 Kings 19. vers. 11.* where 'tis said, *God was in none of them.*

In the second place, God by his word hath silenced ye and suspended ye from
your

The Preface.

your usurped Office, for that in the 50 Psalm, vers. 16. is against ye, *Why doest thou preach my Laws, and takest my Covenant into thy mouth, whereas thou hatest to be reformed, and hast cast my words behind thee.* For vers. 20. *Thou sattest and spakest against thy brother, and hast slandered thine own mother's son.*

In the third place, God's Spirit denyes ye to be Churches of Christ, or else at least he charges ye with such evil Customs as none of them have, or at least as they ought not to have; for those words of the Apostle, 1 *Corin.* 11. v. 16. belong to you, and to such as you are. If any man seem to be contentious, we have no such custome, neither the Churches of God. The Factions do not only seem contentious, they have too deeply engaged themselves therein, for either their own or others spiritual good.

In the last place, Ye are by the Apostle deliver'd, with the incestuous person, up to Satan. As I may say, he hath ex-
com-

The Preface.

communicated you, *Romans 16. v. 17.*
Mark them that cause divisions and offences contrary to the doctrine ye have learned, and avoid them. If ye will be holding forth the Word, as ye call it, the Apostle would have ye have no other Auditors than the Walls and Stools are with ye; he orders all to avoid ye, none to hear ye, or associate with ye, unless for your conversion.

And now, from my Heart, for your conversion to us, in the Apostle's words to the *Corinthians*, the *1st Epistle*, chap. 1. vers. 10. *I do exhort ye, and beseech ye, in the Name of our Lord Jesus Christ, That ye all speak the same thing: that there be no divisions among you, but that ye be perfectly joyned together with us, in the same mind, and in the same judgment.* And to prevail with ye all to joyn with us speedily in Worshipping the God of Peace and Unity, I convince ye in the words of the Apostle, *Philippians 2. vers. 1, 2, 3.* *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of*
the

The Preface.

*the spirit, if any bowels and mercies,
fulfil ye my joy, that ye be like minded,
have the same love, being of one ac-
cord, of one mind with us. Let nothing
henceforth be done through strife, or vain-
glory, but in lowliness of mind, let each
esteem other, better than themselves. So
biddeth farewell to ye all,*

Richard Lewthwat.

February

February 26. 1677.

Mr. Lewthwat,

I Have heard, read, and consider'd
 of your Treatise, Intituled, A
 Justification of set Forms of
 Prayer, and in especial of the
 Liturgy of the Church of England,
 in Answer to, and Confutation of
 Vavasor Powel's Fourteen Consider-
 ations against Composed, and Im-
 posed Forms, &c. And upon the
 whole matter I conceive it may be very
 Useful and Profitable, especially to the
 vulgar sort of seduced Dissenters, to
 with-draw them from their former
 Errors, and procure their Return to
 the

*the Way of Divine Worship pre-
scribed in the Church of England,
if you will be perswaded to permit it
to be made Publick by the Press.*

Hen. Nerford, B. D. Rector of
Attleburgh, Norf.

I Edward Atkinson, Rector of Bun-
well, Norf. desire the same thing.



To the Composers , Imposers , Readers ,
and Hearers of COMMON-
P R A Y E R , to the Disputers
and Writers for COMMON-
P R A Y E R .



Would desire ye all in the Name
and Fear of the All-seeing Al-
mighty, and All-judging God, to
set these following and the like
Considerations to your Hearts,
and your Hearts to them.

First, How jealous the Lord of Heaven and
Earth is, of his own Worship and of all the
Parts and Circumstances thereto belonging.
Deut. 5. 9. *Hos.* 5. 11. *Matth.* 15. 3. *Col.* 2. 21.
Rev. 22. 14. 20.

2. How abominable and unacceptable, to this
holy just God, have been, and is, all Idolatrous
Superstitious and False Services, and all that do
serve him, in any way or thing, which he hath
not himself commanded and appointed. *Deut.* 7.

25, 26. *Isa.* 30. 22. and the 66. 3, 4. *Jerem.* 9. 13, 14. *Ezr.* 20. 4.

3. How sorely and severely hath he punished those Kings, Priests, Prophets, and people, that have been false Worshippers, and swerved from his holy Commandments. 1 *Kings* 11. 6. *Numb.* 11. 34.

4. Consider whether God doth call upon any of you all, to offer him any such Service as this is, and whether he may not say to you, as he did once to *Judah*; *Who hath required this at your hand?* *Isai.* 1. 12.

5. How inconsistent with the day and light of the Gospel, is this Service, God having sent his Word more fully and plainly to direct his Ministers and People, and given his Spirit in a more abundant measure, to help and enable them to call upon him.

6. How little good (if any at all) hath been done by the long use of the Service-Book, though men have prayed long by it, that the rest of their lives might be holy and righteous, and yet they still continue profane and unrighteous.

7. How much hurt it hath done, in sholdering and thrusting out many godly, painful, soul-saving Preachers, and in bringing in and maintaining so many ignorant, scandalous, lazy, and formal Priests and Curats, to the deceiving and utter undoing of precious souls.

8. Whether the imposing of the *Scottish Liturgy* (which in some things was better, though
in

in some others was worse than the *English*) was not the beginning, and the first cause of the late grievous Wars, and if so, whether men should not be more cautious to do the like for the future.

9. Whether if the truth were thoroughly and truly weighed and examined, the first end of Composing the Common-Prayer-Book (which do's so much symbolize with the Mass) was not to bring Papists to Church, but it effected so little therein (not because they so much disliked it, as because it was not in *Latin*, and commanded by the Pope) that it rather confirm'd them in their Mass-service.

10. Whether some may not intend by the re-establishing this Book, to oppose and put down that excellent and gracious Spirit of Prayer and Preaching, which God hath poured out upon his Ministers, and to make this a snare and net against all Preachers and people that out of Conscience cannot conform thereto.

11. Whether any persons can produce any such Liturgy or Form of Prayer from the beginning of the World, either among the *Jews* or *Gentiles*, till above three hundred years after Christ, when Anti-Christ began to exercise Papal Power.

12. Whether if there were no other reason, but that this Book hath been so much Idoliz'd by the generality of men, and offensive to so many Christians, - it should not be done with as the

Braſen Serpent was by *Hezekiah*. 1 *Kings*.

13. Whether one end of Chriſt's coming into, and one part of his work in the World, was not to redcem men from the Rudiments and Traditions of men, of which this is one; And whether it be not a ſin againſt the Blood, and Spirit, and Goſpel of Chriſt, to impoſe, maintain, and continue ſtill the uſe of the ſame. 1 *Pet.* 1. 18, 19. *Heb.* 9. 10, 11.

14. Whether at the great and terrible day of Judgment any Magiſtrates, and Miniſters, or People can juſtifie before Chriſt the making, impoſing, reading, or hearing of this or the like Service? And whether good men, as far as they build with this Material, will not ſuffer loſs? And whether thoſe can ſtand then in the Judgment without fear, ſhame, and ſorrow, that have caſt out, persecuted, imprifoned, or otherwiſe afflicted the true Preachers, and Servants of God, who did chooſe to obey God rather than men; And to obſerve his Divine Will, rather than the Traditions of men? *Conſider what I ſay, and the Lord give thee (you) underſtanding in all things.* 2 *Tim.* 2. 7. *I eſteem all thy precepts concerning all things to be right, and I hate every falſe way.* *Pſalm* 119. 128.

With theſe fourteen Conſiderations *Vavaſor Powel* begins his Invectives againſt Liturgies, ſet-forms of Prayer, and Common-Prayer Books, &c. which was Printed at *London*, for *Livewell Chapman*, Anno 1661, and was deliver'd to me, to per-

peruse, and to give my judgment thereof, the fore-mention'd part whereof, I have consider'd, and according to promise do return some of my thoughts upon these considerations, in the following words;

To the Opposers, Contemners, and Neglecters of Common-Prayer, and to the Disputers and Writers against Common-Prayer.

I Would desire you all in the Name and Fear of the All-seeing, All-mighty, and All-judging God, to set these following Propositions, Conclusions, &c. to your Hearts, and your Hearts to them, being evidently enough, though secretly closed and couched in the wombs of the fore-mentioned Considerations.

But before I come to open the Contents of the Considerations (which I presume are framed especially for a Scare-crow to the Worshippers and Servers of God, in the Way of our Church of England by the Book of Common-Prayer, and by a Composed Form, or Forms of Prayer, by the Ministers before their Sermons) I desire all that admire the reasons laid down against this kind of Worship, to consider, that the Author doth not intend only the Condemnation of our Common-Prayers, but of any Common-Prayer whatever hath been Composed, or shall be; for he writes

to the Disputers, and Writers for Common-Prayer; and to the Composers, Imposers, &c. of Common-Prayer, which terms are indefinite, and are equipollent in Logic to Universality, so that the Author is against all Common-Prayer, whatever have been, or shall be Composed, or Imposed, &c. so that you may see by the immediate succeeding discourse, there is no less then a condemnation, by the Author, of *David*, of *St. Paul*, of all the ancient and modern Churches, and Divines, yea and of Jesus Christ himself, that came into the World to seek and to save that was lost.

And now to shew ye the blindness of this Guide, Disputing and Writing against Common-Prayer, and the danger of them that follow him, and such as are of his erroneous Judgment:

First. I desire ye to search the Scriptures, as concerning this matter, where we find Records, that Common-Prayers, and set-Forms have been Composed, Imposed, and Used by them that were sanctified, yea, by them that had Authority from Heaven, to instruct and guide men in the Worship and Service of God. In the *1 Chron. 16. vers. 7.* Then on that day David delivered first this Psalm, to thank the Lord, into the hand of Asaph, and his brethren; if ye look upon what follows, ye have the form of the Thanksgiving: If ye look before that 7th Verse, ye shall see the occasion thereof; and the Quire appointed to sing it unto

unto the Lord in the Ears of the Congregation.

But come we to look into the Gospel; and that in the 11th of St. Luke, at Verse the first, our Saviour's Disciples desired him to teach them to pray, *as John also taught his Disciples*; hereupon Christ composed a Prayer, the Form being, *Our Father which art in Heaven*, &c. yea, and imposed it upon them, to be used by them: *when ye pray, say, Our Father which art in Heaven*, &c. Now this Prayer was, and is Common-Prayer; 'tis a Prayer belongs to every one of Christ's Disciples, because it suites all their occasions, and 'tis commanded, That they use it as oft as they pray; *When ye pray, say, Our Father*, &c. but yet not so enjoined that they should use no other when they pray; but that as good Expositors give the meaning (as is the practice of the best Reformed Churches) and men of the soundest judgments, they should either at the beginning or ending, or in some part of their Devotions, send up the desires of their hearts to God in that form of Prayer; And if upon these Considerations, that Prayer be not Common, or a set-Form of Prayer, I know not what is meant by the notions of Common or set-Form of Prayer. King Charles the First, of most blessed memory, in his Contemplations upon the Ordinance against the Common-Prayer-Book, saith of this our Lord's Prayer, that it is the warrant, and original pattern of set-Liturgies in the Christian Church.

Further, considering Christ's Disciples request

there, 'tis more then probable, that *John the Baptist*, had Composed a set-Form of Prayer to be used by his Disciples in their Devotions and Service of God.

One Precedent more I shall mind ye of, for justification, for Composing and Using set-Forms of Prayer in the Churches of Christ, which I bring from the practice of *St. Paul*, in the beginning of his Epistles, to the several Churches of Christ. *St. Paul* knowing, as he saith, in the *1st Corinth.* Chap. 3. Verse 6, 7. That 'tis not of his planting, nor of *Apollo's* watering by the word alone, that Grace is begotten, or increased in men, but that 'tis by God's blessing the word thereto: doubtless hereupon it was that he ever began his Epistles, with prayer to God, for spiritual blessings to be to them, through the word he sent them.

And if ye peruse the beginning of his Epistles, he being to bring down the same blessings upon the several Churches from God by his Epistles and Prayer to God, he useth ever the same set-Form of Prayer, *Rom.* 1. Verse 7. and *Ephes.* 1. Verse 2. his Prayer for them is in the same form of words, *Grace be to you, and peace from God our Father, and the Lord Jesus Christ.* See *St. Paul* having the same mercies of Grace and Peace, to seek at God's hand, to be power'd down upon those Churches, by his Epistles to them, his heart ascends up in desire to God, for their spiritual benefit thereby in the same words.

Nay,

Nay, and 'tis not a Common-Prayer, or Liturgy for himself only to pray by, but for others also, for himself, and *Sothenes*, 1 *Corinth*. Vers. 2. for himself and *Timothy*, 2 *Corin*. Chap. 1. Vers. 2. and *Philip*. Chap. 1. Vers. 1, 2. and *Colos*. Chap. 1. Vers. 1, 2.

Yea, 'tis a set-Form for himself, *Silvanus*, and *Timotheus*, Epist. 1. *Theſſal*. 1. Vers. 1, and 2. *Theſſal*. Chap. 1. Vers. 1, 2. Yea further, 'Tis a set-Form for himself, and the Brethren with him at *Rome*, praying to God through the means of that Epistle for the re-establishing the *Galatians* in the Gospel from which they were fallen, 'tis the Prayer for them all, *Grace be to ye, and peace from God the Father, and from our Lord Jesus Christ*. *Galat*. Chap. 1. Vers. 1, 2, 3.

So that the summ of this alledged out of St. *Paul*'s practice to justify set-Forms of Prayer (whose Desire and Prayer to God for *Israel* was, *That they might be saved*, as *Romans* the 10th. Vers. 1.) amounts to this, That St. *Paul*, *Sothenes*, *Silvanus*, *Timotheus*, and the brethren with *Paul* at *Rome* did put up their Prayers to God, for his bestowing spiritual blessings upon the several Churches of Christ, through the word of grace, did put them up, I say, in a Common-Prayer, in a set-composed (or, as the Separatists call it) stinted Form of Prayer; And considering that the afore-mentioned Christians and Saints continued so long in a Common set-Form of Prayer for those Churches, I cannot think but
the

the pride, ignorance, heady, and high-minded Spirits of these men (had they lived in days together) would have charged *St. Paul*, and the rest that joined with him in Devotion for the Churches with what they cast upon the painful, orthodoxal, conformable Clergy of our Church in the seventh Consideration, where they call them Ignorant, Scandalous, Lazy, and Formal Priests, and Ministers, to the deceiving and utter undoing of precious souls, and should they have had but such Revenues, Salaries, Tithes, and Gleabs gone along with their Labours, as our reverend Bishops, Deans and Chapters, and some of our Clergy had with theirs, their Conformity, and Uniformity in Prayer, especially it being so short (how holy soever their lives had been) was crime enough for their Houses to have been Plunder'd, their Estates Sequestred, and their Persons Imprisoned.

And now to leave off the further confirmation of this unjustly condemned Practice of Devotion, by the use of set-Forms of Prayer in the times of the Old and New Testaments, and in the times of the Antient Churches before Popery, and in the days of the Reformed Churches, fallen from the Pope, I shall only commend to your consideration, the Prayer of *St. Chrysostom*, where-with we even close our dayly Devotions, as in all probability he, and the people he was over, did conclude their Worship of God, in their set-Forms of Prayer.

Almighty

Almighty God who hast given us Grace at this time with one accord, &c.

I confess 'tis not the Forms of Prayer, be they never so Admirable, as to Expressions, without the fervent desires of the Heart, be the man never so righteous that utters them, that do avail ought with God; but when a man from the ground of the heart ascends up to God in Forms, be they never so antient, short, or Common, (provided they be lawful as to the Matter, and laudable as to the manner of the Expression) supplicating, praying, interceding, and giving of thanks; then they become at the Throne of Grace, such as *St. John* in the 5th of the *Revelations*, *Verf. 8.* saw in Heaven, when the 24 Elders fell down before the Lamb, namely, *harps, and golden vials full of odours, even the prayers of Saints.*

And hereupon was the excellency of *David's* Prayer, of which he speaks, *Psalms 119. Verf. 58.* *I made my petition with my whole heart.* There are recorded in the Scripture divers Forms of Prayers and Thanksgivings, Composed by *David*, and other devout Worshippers of God; questionless for the use of themselves and others: in the frequent Commemorations of God's Mercies to them, and for their Supplications to be made unto God, their wants being again the same or alike as formerly. But now that which made these Forms of Prayer effectual, *David* mentions in the same place, where he saith he did it with his whole heart. All the powers and faculties of

of his Soul were now acting in their several places, so as he might prevail with God to supply his wants. And a devout soul, setting dilligently to this, as *St. Peter* and the rest of the Twelve resolved to do. *Acts* the 6th, Vers. 4. namely, give themselves much to prayer, as *David* did, namely petition the Lord with his whole heart, let it be in a set-Form, that that praying soul goes to God, that soul cannot want success long. For if the Spirit it self, as *St. Paul* speaks, *Romans* the 8th, Vers. 26. be not yet helping his Infirmities; it will not be long before he be with him, making Intercessions for him: *i. e.* working in him gronings that cannot be uttered, nor long unanswered by his God, if the things petitioned may be consistant with God's glory, and the petitioners true good; and what hinders that this soul praying to, or praising God in a Form as before limited, may not be accepted of God, seeing God hath his whole demand of him in a way not inhibited by him, as is evident, *Prov.* 23. Vers. 26. *My son give me thy heart.* So that what *St. James* said of faith without works, and of faith with works, may be said of Common, or set-Forms of Prayer without the heart going up to God with them, and with the heart going up to God in or by them. In the 17 Verse of the second Chapter, he saith, that *faith if it hath not works, is dead being alone*; and in Verse the 26th, *as the body without the spirit is dead, so faith without works is dead also*; faith without works, is like the body with-

without the spirit; it acts nothing to the good thereof. Even so the best Forms of Common-Prayer, if there be wanting in the man that utters or uses them, a spirit or heart of supplication, they prevail nothing with God for him; they may be Vials, but they are without Odours or Incense, and so no sweet savour to God. But then in the 22 Vers. the Apostle, that faith by works was made perfect: and in the 23 Vers. that by virtue thereof faith was imputed to *Abraham* for righteousness, and he was called the friend of God. Even so Common Forms for Prayer by fervent earnest supplicating hearts, going to God in them, the Common Prayers, but as dead in themselves, are thereby made perfect, yea lively; and the praying man thereby is owned of God, and dealt by as his friend.

I shall now end my reasoning for the lawful and justifiable use of Common Forms of Prayer, that suit our wants, our hearts being in a praying condition, with the practice of our Saviour in his bitter Agonies; *Matth.* 26. Vers. 39, and 42. there is mention of Christ's praying to the father, for the Cup to pass from him; and having no grant, and resolving to seek God further for it, in the 44 Vers. 'tis said, he went away again, and prayed the third time, saying the same words.

And lastly, To prevail with ye, to come off from the dangerous Errour ye are in, as concerning the present, I shall mind ye with the Reasons King *Charles* the First, of most blessed memory, hath

hath laid down for the present purpose, in his Observations upon the Ordinance against the Book of Common-Prayer.

I will write down some Paragraphs in that Treatise, that they that have not his Book, may read the Judgment of that blessed Martyr, concerning the matter now in hand.

In the sixth Paragraph his Words are these :

“ For the manner of using set and prescribed
“ Forms, there is no doubt, that wholesome words,
“ being known and fitted to mens understandings,
“ are soonest received into their hearts, and aptest
“ to excite, and carry along with them judi-
“ cious and fervent affections.

In the eighth Paragraph thus he writes : “ I
“ could never see any reason, why any Christian
“ should abhor or be forbidden to use the same
“ Forms of Prayer, since he prays to the same
“ God, believes in the same Saviour, professeth
“ the same Truth, reads the same Scriptures, hath
“ the same Duties upon him, and feels the same
“ dayly wants for the most part both inward and
“ outward, which are common to the whole
“ Church.

In the ninth Paragraph he goes on thus ; “ Sure
“ we may as well before hand know what we
“ pray, as to whom we pray, and in what words,
“ as to what sense ; when we desire the same
“ things, what hinders we may not use the same
“ words? our appetite and digestion too may be
“ good when we use, as we pray for, our dayly
“ bread. I will

I will write down here the thirteenth Paragraph, which though it justifies Common Forms of Prayer, yet condemns not, but rather approves what our Adversary so magnifies (as to down with set-Forms of Prayer) provided it be done with a religious and prudential care.

His words follow :

“ Though I am not against modest, discreet,
 “ and humble use of Ministers Gifts in publick,
 “ the better to fit and excite their own and the
 “ peoples affections to the present occasions ; yet
 “ I know no necessity , why private and single
 “ abilities should quite juttle out, and deprive the
 “ Church of the joynt Abilities, and concurrent
 “ Gifts of many learned and godly men, such as
 “ the Composers of the Service-Book were, who
 “ may in all reason be thought to have more Gifts
 “ and Graces, inabling them to Compose with
 “ serious deliberations and concurrent advice
 “ such Forms of Prayers as may best fit the
 “ Churches common wants, inform the hearers
 “ understandings, and stir up that fiduciary and
 “ fervent application of their Spirits (wherein
 “ consists the very life and soul of Prayer) then
 “ any private man by his solitary abilities can
 “ be presumed to have with what they are many
 “ times (even there, where they make a great
 “ noise and shew) the affectations, emptiness,
 “ impertinencies, rudeness, confusions, flatness,
 “ obscurity, vain and ridiculous repetitions, the
 “ senseless, and oft-times blasphemous Expressions,

“all these burthen’d with a most tedious and
 “intolerable length, do sufficiently convince
 “all men, but those who glory in that pharisaick
 “way.

And the said King *Charles*, having in the
 15th Paragraph shewed the necessity of the use
 of Forms, of publick Composure in the per-
 formance of Sacramental Administrations, and
 the like in the 16th Paragraph; his words are as
 follow:

“A serious sense of which Inconvenience in
 “the Church inavoidably following every mans
 “several manner of Officiating, no doubt, first
 “occasioned the Wisdom and Piety of the An-
 “tient Churches, to remedy those Mischiefs,
 “by the use of constant Liturgies of Common
 “Composure.

And now for a close (at present) as to my Me-
 ditations upon the present subject of Common-
 Prayer, what can solidly or commendably be said
 against the Use of Set and Composed Forms of
 Prayer, to put up to God the fervent desires of
 our hearts by. If the said Forms be lawful, lau-
 dable, and convenient as to the Matter and Ex-
 pressions, suiting together with our wants: see-
 ing we have such a cloud of Authentick Au-
 thors for it, as *David*, *Jesus Christ* our Saviour,
St. Paul, *John the Baptist*, besides the Fathers,
 the Antient Churches, the devout and pious Mo-
 dern Divines, yea, and I might have recounted
 even all late Reformed Churches, till these late
 upstart,

upstart, anti-Christian, heady, high-minded, late Factions arose, disturbing the Unity and blessed Peace of our, and other true Churches of Christ, denying the Lord that bought them, and without Repentance; bringing upon themselves and their Profelytes swift destruction.

And now I shall end my Meditations, as to what preceded the Author's proposed fourteen, Considerations, (following now to be considered of) in the very Words of the before quoted King *Charles* of Blessed Memory, with which he ends his Observations upon the said Ordinance against the Book of *Common-Prayer*.

I wish (saith he) their Repentance may be their only Punishment; that seeing the mischief the disuse of publick Liturgies hath already produced, they may restore that Credit, Use and Reverence to them, which by the Antient Churches, were given to Set Forms of sound and wholesome Words.

And now having shewed the groundless Oppositions of the Author, to Common and Set Forms of Prayer (given me to peruse) and to give my opinion concerning the aforesaid subject; and having also, from the Sacred Scriptures, and otherwise, justified the Use, and manifested the Aptness of *Common-Prayers*, for our Devotions, Worship and Service, to be put up and performed to God. I now come to speak to the Fourteen Considerations, which the Author proposeth to the World as unanswerable

swerable Evidences (in his judgement) to make the aforesaid kind of Worship and Service, (though never so Conscientiously, Sincerely, and Heartily performed) to be damnable, because abominable to God, and not required of us by him, as is to be collected out of his four first Considerations.

I shall therefore now spend a little time about the said Considerations, and look into the Bowels of them, (they being in the whole, like the great Horse framed at the Siege of *Troy*) in the Body whereof, were inclosed men enough to deliver up the City to Destruction.

For in this Fabrick and Womb of these Considerations, are inclosed conclusions and opinions enough to deliver up treacherously, the City of God, the Souls Redeemed by Christ's Blood, to Hell, and its Assistants, the Besiegers thereof, to Eternal Destruction, (if impenitently followed, and persevered therein.)

I will therefore open the Door of this Monster (composed by deceitful Workers) having transformed themselves in the Apostle's sense, into the Ministers of Christ: And letting out the deadly Enemies therein, the false conclusions, shall slay them with the two edged Sword of God's Word and known Truth; That they make no further devastation hereabout, upon them for whom Christ dyed.

In the Considerations, the Author falls from the way he began in, as to the quantity of a pro-

proposition, namely, the universality of his condemnation of *Common-Prayer*, in his Indefinite term; for now he endeavours, especially to keep the *Common-Prayer* Book of our Church of *England*, from a glorious Resurrection; which had been Crucified, Dead and Buried so long time by the long Parliament and their Armies. For all his Magazine is spent in killing again, what they thought they had killed before for ever, namely the *Common-Prayer* Book.

In the four first Considerations are contained four positive Conclusions, which the Author endeavours to make good by Scripture, and thereby to overthrow the *Common-Prayer* Book of our Church; for which purpose, even the whole part of the following Pamphlet is spent.

Look upon the first Consideration beginning thus; How Jealous the Lord of Heaven and Earth is of his own Worship, and of all the parts and circumstances thereto belonging: *Deut. 5. vers. 9. &c.* and withall look upon the latter part of the second Consideration, at these words, All that do serve him in any way or thing, which he hath not himself commanded or appointed. *Deut. 7. vers. 25, 26, &c.* And ye shall see thus much to be imply'd and inferred. *The Proposition.*

The Lord, in the Scriptures hath set forth his own Worship and Service for us to perform and observe, as to all the parts; circum-

stances, way and things thereto belonging.

Parts, Circumstances, any way, and things, are his own words, as ye may read in the first and second Considerations, and are secretly affirmed there by the Author, of the Worship and Service of God, to the same purpose I have predicated them in the Proposition.

To which I thus Answer;

As to the essential and absolutely necessary parts of our Worshipping and Serving God, or as to what is to be believed and morally done by us to be saved; I do grant, they are contained and set forth; first fully in the *Old Testament*, and that by *Moses*, from the Mouth of God; though not so cleerly as since, because of the Vail that was over; so that then they could not steadfastly see to the end of them, as *St. Paul* speaks, *2 Cor. 3. vers. 13.*

And they are again fully set forth in the *New Testament*, and that by *Iesu Christ*, from the Father. *John 12. vers. 50. Whatsoever I speak therefore, even as the father said unto me, so I speak.* Whereupon Christ is called the *Word*; *John 1. vers. 1.* that is, the Word of the Father; because, as the Father taught him so he spake. *John 8. vers. 28.* Therefore in respect to the setting forth fully the Worship and Service of God, and way to Salvation, as to the essential parts thereof; both Christ and *Moses* have approbation, by the Author to the *Hebrews*, *cap. 3. vers. 1, 2. Consider the Apostle and high Priest*

Priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house

But to grant that the Worship and Service of God, set forth so sufficiently by *Moses*, or *Christ*, as before granted, was directed and order'd, as to all the circumstances, words, ways and things by them, or any under them, is to grant more than can be proved by the Scriptures.

For to instance in one particular, essential part or duty of Worship or Service, we see, that when God by *Moses*, or his Son, or by any under them, have commanded men to call upon God, by Prayer, in time of need; or to praise him for his goodness to them; all the Circumstances of this Duty, as to words, or forms, or places, or number of times of Praying to God, or Praising of him, are not fully set forth by them, neither by Precept, nor Example; for we see the Examples herein differing: *Psal. 119. vers. 164.* the Psalmist is at his Devotion seven times a day; and *Daniel* is but three times; *Daniel 6. vers. 10.* And so as to the Posture or Gesture in performance of the Duty, have not been the same; *Daniel's* posture was kneeling, in the place aforesaid. *Luke 18. vers. 13.* the *Publican's* was standing. *Deut. 9. vers. 18.* *Moses's* posture was sometimes falling down upon his Face at his Prayers; And as much may be shewed, as to other Duties.

So that from this hath been said, 'tis evident, the circumstances, wayes, and things, (as the Author calls them) as to the Worship and Service of God, were not all commanded and appointed by God, in the Author's sence.

Wherefore I cannot see, but that our Church Liturgies are more justifiable than either the set Forms of the factious Persons, (which some of them desire should not seem to be set Forms, by reason of their disuse of them, for some considerable time) yea, and more justifiable than their Extemporary Prayers, (which they falsely and blasphemously call, Praying by the Spirit :) Considering, that both in their Composed Forms, and Extemporary Prayers, for the most part (if not always) they *confesse not to wholesome Words, even the Words of our Lord Jesus Christ, nor to the Doctrin which is according to Godliness*, to use the Apostle's Phrase, in the first to *Timothy*, cap. 6. vers. 3. with neither of which can they charge our former, or present *Common-Prayer Book*.

Look upon the former part of the second Consideration, which begins thus; How abominable and unacceptable to this holy, just God, have been all Idolatrous, superstitious and false Services.

The Proposition is this, as the Author's opinion.

All Idolatrous, Superstitious, and false Services are abominable, and unacceptable to God.

Answer.

Answer. This Proposition, I grant to be a Truth; for God wills us to own him to be God, yea and him alone, 2 Kings, cap. 19. vers. 15. and Exod. 20. vers. 2, 3. *I am the Lord thy God, which brought thee out of the Land, &c. Thou shalt have no other gods, but me.* As to godship, lordship, and absolute Supremacy, God will indure no Corival in the heart of Man, And whosoever ascribes to any Creature, what the Scriptures have peculiarly attributed to God, is guilty of Idolatry and Superstition also.

All therefore that is to be faulted in this consideration, is the Author's misapplication of the Proposition; for he applies it to them that worship God devoutly, and call upon him fervently, in a justifiable Form of Prayer. And I see not, but the Author, in so applying the forementioned Proposition (issuing out of that consideration) how he can be guilty of less than Blasphemy, in terming that Service of ours Idolatrous, seeing we worship the true God rightly.

Where is our Idolatry, or false Service, in that Worship and Invocation? Is it in our going to God by Prayer in time of need, through the only Mediator betwixt God and Man, Christ Jesus, our Saviour? As we do, confessing with our Mouths, because, believing with our hearts, that God is both able and willing to supply our wants, as is necessary to

be in devout souls, in order to obtain at God's hands: *Hebrews 11. vers. 6.* In all this, I hope, we are neither Idolatrous, nor false in our Service. The Author might rightly have applied to himself and his Profelytes the Doctrin or Proposition, considering his words in the seventh Consideration, where he terms their own Speakers, Soul-saving Teachers; for in so saying, he is both Idolatrous and Superstitious, in ascribing that to themselves, which is the peculiar of the infinite Wise God. *Isaiah 43. ver. 11.* *I, even I, am the Lord, and beside me there is no Saviour.* Is he not therein Idolatrous and Superstitious, in ascribing to their own Teachers, to be both the Fountain and Cunduit-pipe of Salvation, or saving Grace, as there he doth? If not so, I am sure he falls thereupon, under St. Paul's reprehension of the carnal and ignorant Factions, in the *1 Corinth. cap. 3. ver. 6.* For indeed it will be evident, when I come to speak of the aforesaid consideration; that they have been and are but such as our Saviour said, the Scribe, Pharisees, and Hypocrites were: *Mat. 23 ver. 13.* where he said, they did *Shut up the Kingdome of Heaven against men, did neither go in themselves, nor suffer them that were entering to go in.*

But before I pass from the Consideration and Proposition, I must touch a little upon the latter part thereof, which is also by the Author, misapply'd to our Liturgy, and them that use it.

He

He looks upon our Worshipping of God in that form, to be a false Service; and the chief places he brings to discover what a false Service is, are *Isaiah* 66. ver. 3, 4. and *Jerem. cap. 9. ver. 13, 14.* where the Prophets give the reasons why God had no respect to *Israel's* offerings, and why he gave up the Land to perish, and to be burnt; and it was, they say, because the People had forsaken God's Laws, and followed their own ways, and their own abominations. Now all this makes nothing against our Liturgy, or the Worshippers of God by it; for our Service-Book hath nothing in it against the Will of God, or his Worship, set forth in the Scriptures.

I conclude therefore, that had the Author applied the false Service he there spake of, and the recited places, out of *Isaiah* and *Jeremiah*, to himself and the rest of the Factious, as to their Worship and Service, he had done rightly, for I am sure that their Service, both as to Prayer and Instruction, in most things, was truly what they falsely charge upon us, namely, a false Service.

As to their Prayers, King *Charles* the First, of most Blessed memory, hath evidenced the falseness of their Service, seeing God by *St. Paul* to *Timothy*, 1 *Epist. cap. 2. ver. 1, 2.* exhorts, That Prayers and Supplications should be made for Kings, and all in Authority. For in the last Paragraph but one, in his Observations upon

upon the Ordinance against the *Common-Prayer Book* : His words follow thus :

“ One of the greatest faults some men found
 “ with the *Common-Prayer Book*, I believe
 “ was this, that it taught them to pray so oft
 “ for me ; to which Petitions, they had not
 “ Loyalty enough to say, *Amen* : Nor, yet
 “ Charity enough to forbear reproaches, and
 “ even Cursings of me in their own Forms, in-
 “ stead of Praying for me.

Look upon the third Consideration, beginning thus,

“ How sorely and severely hath he punished
 “ those Kings, Priests, Prophets, and Peo-
 “ ple, that have been false Worshippers, and
 “ swerved from his holy Commandments,
 “ *1 Kings* 11. 6. *Num.* 11. 34.

The Author's Proposition, in this Consideration, is as followeth :

God hath sorely and severely punished those Kings, Priests, Prophets, and People, that have been false Worshippers, and swerved from his holy Commandments. His Proofs as before.

Answ. The Proposition is true, but nothing concerns them that worship God by the *Common-Prayer Book*, nor are the places he quotes for Proof, against them that serve God that way: for that the Prayers of our Church are put up to the true God ; we are not gone to the Abominations of the *Amerites*, nor to the Abominations of this Author, nor of his Followers ;

lowers; the Lord keep us in the Worship we are in, and of his Mercy bring them back to us.

To the fourth Consideration, I shall say no more, nor otherwise than the Author hath there said to us; *mutatis mutandis*; Let them consider whether God doth call upon any of them to offer him any such Service as theirs is, and hath been? And whether he may not say to them for their so doing, as they have done, as he did once to Judah? Who hath required this at your hands? *Isa. i. 12.*

Look into the fifth Consideration, being this:

“ How inconsistent with the Day and Light
 “ of the Gospel is this Service, God having
 “ sent his Word more fully and plainly to
 “ direct his Ministers and People, and given
 “ his Spirit in a more abundant measure, to
 “ help and enable them to call upon him.

This Consideration, in the beginning of it (considering what in the beginning of the Treatise the Author writes to the *Composers, Imposers, &c. of Common-Prayer*) contains manifestly in the Author's opinion this following Proposition as a truth.

To make use of set Forms of Prayer in the time of the Day and Light of the Gospel, to put up the desires of our Hearts to God by, is no way justifiable. 'Tis plainly his opinion, for he saith, that this kind of Service is inconsistent

sistent with the Day and Light of the Gospel. And the following part of his Consideration is in manner of a reason to confirm it; for he saith, that in the Day and Light of the Gospel, God hath sent his Word more fully and plainly to direct his Ministers and People, and given his Spirit in a more abundant measure, to help and enable them to call upon him, than by that way of *Common*, or *Set Forms of Prayer*.

In the beginning of my Confutation of this Author, in my justifying set Forms of Prayer, (as there limited) and that from the practice of our Saviour in his drawing up, and commanding the use of his set Form. As also from the practice of *David*, of *St. Paul*, *Timothy*, and others, I have sufficiently overthrown this Proposition, and his Argument and Reason also brought for confirmation of it, considering that it was the time and day of the fullest Light and Promulgation of the Gospel, and of God's enabling Men by his Spirit to call upon him, that ever was since; in which was the justification of set Forms of Prayer, after, by the forementioned Examples and Precedents.

Well, but yet for further Answer, let enquiry be made, what time the Author here means by the Day and Light of the Gospel, in which he says, the Spirit was given in a more abundant measure to help, &c. For satisfaction herein; It was not meant of the time of *Moses*, *David*, *Christ*, *John Baptist*, or the Apostles,

files; for, as hath been shewed, set Forms were consistent with those Days of Light, and help of the Spirit to call upon God.

'Tis certain therefore, that by these words in his consideration, namely, the Day and Light of the Gospel, the Author means the times of the late Wars, and horrid Rebellion, the times he wrote and inveighed against the best set Form for publick Worship and Service of God, that ever was extant before it, namely the *Common-Prayer Book*, before this.

And now as for a fuller Answer, I grant, that with those their Days of Light, (which was as great a darkness as ever was since Christ, as to spiritual things) the Glorious Liturgy of our Church was inconsistent, being a Worship and Service according to God's and Christ's Rule and Doctrine; for that the practice of the Opposers of the *Common-Prayer Book* was diametrically opposite to the Day and Light of the Gospel of Christ and his Apostles, and therefore could have no more Concord together, than St. Paul said, *Christ and Belial* could 2 Cor. 6. 17. have, which was none at all; therefore it was notable policy (though nothing of true Religion) of the Council of *Belial*, (to use His Majesty's expression) to Crucifie the *Common-Prayer Book* by an Ordinance; for had the Liturgy of our Church and their *Belial*, their Army, stood together, it would have been, soon as it was with *Dagon*, when the Ark of God

God and it stood together, which soon fell down and brake in pieces; their Army would soon have moulter'd to nothing; what a confusion and consternation would have been among them, and upon them; had that Book or the substance of it either been in use by their Ministers, as by the expresse word of God is commanded should have been? *1 Tim. 2. vers. 1, 2, 3.* What thoughts of heart would have been in those rebellious spirits, when being sent up to fight against his Majesty, and his Forces, before they had gone to Battel, they must have prayed to God to be the preserver of him and them they were going to destroy; for so 'tis in the Litany, according to the Command of God, *that it may please thee to be the King's defender, and keeper, and to give him victory over all his Enemies;* and in the Prayer for him, 'tis, *strengthen him that he may vanquish and overcome all his enemies.* So that had they continued our Liturgy (as was their duty to have done) or had their Prayers been according to God's direction in his Word, they must (as much as in them lay) have been by Prayer blessing and strengthening his Majesty, and cursing and weakning themselves in their Enterprises, by preceding Supplications for both.

To end therefore my Answer as to this in general; I confess indeed the former Common-Prayer-Book, and almost all Prayers, according to God's revealed will in his Word, yea and all sound Scripture Doctrine, were inconsistent
with

with the times of the day and light of the Gospel by the Author's calculation : but in the light of the Gospel in the times of Christ, and his Apostles, they were consistent and justifiable ; for they had then no contradiction nor discouragement by God in the *Old Testament*, nor by Christ and his Apostles in the *New*, as is sufficiently proved at the beginning of my Tractate. This may be sufficient to that fifth Consideration, if not, go on as followeth.

But to give the Adversary the fairest play that may be, and to save him and his assistants the labour of replication, perhaps they will plead their more abundant help of the Spirit, to call upon God than formerly, from their mode, or manner of praying; and that in three respects. First in respect to the length of their Prayers: or Secondly in respect to their Extemporary, and Unpremeditated way of praying. Or Thirdly in respect to their more powerful, and argumentative way they use in their Prayers, to prevail with God for the things they ask.

I will briefly consider what may be said for them, and what against them, as to the before-mentioned respects.

First, They will say 'tis evident they are much more enabled by the Spirit to call upon God than formerly, considering the length of their Prayers.

To which I answer.

This is of no moment to them that will be guided

guided by the *Précédents* and *Precepts* in *Scriptures*, as to this mode of praying: For, first, the practice of the *Saints* and holy men of God have in the weightiest matters and concerns been short in their Prayers put up to God; *Abraham's* Intercession for *Sodom* and *Gomorrhah*, designed for destruction, was but short. *Gen.* 28. *vers.* 23, 24, &c. *Jacob* in his great fear, that *Esau* should destroy him and his, going to God by prayer for safety, his Prayer is past over in four short Verses, with all the Arguments he used to prevail with God. *Gen.* 32. *vers.* 9, 10, &c. Nay Christ himself, seeking by prayer for the Cup of Death to pass from him, his Prayer was short every time in his Address to the Father. *Matt.* 26. *vers.* 39, 42. *Father, if it be possible, let this Cup pass from me; nevertheless not as I will, but as thou wilt:* his Prayer was as short the second time; and the third time it was no longer than at first, for it was the same.

The *Précépts* of God and his Spirit are against this mode of long Prayers, and therefore no argument from the length of their Prayers, that they are more inabled by his Spirit to call upon God. See for this, 1 *Ecclus.* 5. 1, 2. as concerning hearing, when men come at the House of God, he would have them very attentive: as to the length of their Prayers, he orders them to be short, God is in Heaven, and thou upon Earth, therefore let thy words be few.

And our Saviour in his Sermon upon the Mount,

Mount, directing how to Pray effectually, orders as well concerning the length of Prayer, as to the matter thereof. *Matt. 6. vers. 7. When ye pray, use not vain repetitions as the heathen do;* the Original is, *ὅτι οὐκ ἔστιν ἡμῶν λόγος*: which is translated, *ne inania loquamini*, which our Church renders very well, *use not vain repetitions*; where our Saviour forbids tautological words, variety of Expressions to one and the same purpose. Learned *Sharpius* in his *Symphonia Prophetarum & Apostolorum*, saith, That the word there used by our Saviour, is taken from one *Battus*, a foolish Poet in those days, whose Verses were tedious, to a loathing, by means of many divers and vain words to the same signification. So that there our Saviour admonished his Disciples and all men, that their Prayers be not nauseous, through tediousness, or multiplicity of words, which is abhorred of God and devout souls. *Vers. 9. prædicti Capitis; after this manner pray ye*: that is in a concise and short manner.

Further, If in respect to the length of their Prayers, they or their hearers will conclude their more abundant help of the Spirit to call upon God, they do deny the Nature and being of God and Christ, as described in the Scriptures; for *James 1. vers. 17. With God is no variableness, nor shadow of change.* And *Hebr. 13. vers. 8. Jesus Christ the same yesterday, to day, and for ever.* Now if it be through the help and direction of the Spirit, that their Prayers

are so constantly long, over they were, by the direction of God and Christ, and by the practice of *Abraham*, the Prophets, and others, inabled formerly by the Spirit, to call upon God; then it must follow, that with God is variableness, and shadows of change; and Christ is not now the same by his Spirit he was formerly; for if they have now help to pray, as they do, by the Spirit of Christ, then it follows, he is now for long Prayers; and whilst upon Earth, by himself, and by his Spirit in the days of the Apostles and Prophets, he was altogether for short Supplications. All therefore that can be granted the Adversary, as to the usual mode of long Prayers, is this, That they are carried and helped thereto, either by an heathenish ignorance, or by that which is far worse, namely, by a Spirit of Vain-glory, or of Covetousness, even by the same Spirit or ends, our Saviour said was in the Scribes, Pharisees, and Hypocrites, whose Prayers were lengthned for a shew, or for pretences. *Luke 20. 47. and Matt. 23. vers. 14.*

But let's see what can be said for their pretended more abundant help of the Spirit, in respect to their Extemporary and Unpremeditated mode of Praying.

To this I answer; If any will go thus to God in Prayer in private, but especially in publick, that is, without a due premeditation and consultation with himself of the mercies received, he and the people are to be thankful for, or of the

the things they stand in need of, and are to beg of God: 'tis no less than unwarranted singularity, and rash presumption, in respect to authentick and Scripture Precedents and Instructions; and to term it praying by the help of God's Spirit, 'tis no less than Blasphemy in the highest nature. Let's look into the Scriptures for the truth hereof. *Gen. 24. vers. 63. And Isaac went out to meditate in the field:* Another Translation renders it, *he went out to pray.* And the reason of these differing Translations, *Vatablus* affirmsto be, because the word in the original, which is *Snach*, signifies both to Meditate, and to Pray; so that it might have been render'd, *Isaac went out to Meditate and to Pray:* And then it commends thus much to our Practice, and the present purpose. First, we must meditate of God's goodness to us, and our wants; and that done, then put up our Praises and Prayers to God; being by that premeditation better inabled to perform that Duty than without it. A Marginal Note upon this place saith, *That this was the Exercise of the godly Fathers in those times, to meditate of God's merciful Promises, and then to pray for the accomplishing of them.*

And this was the practice of David, *Psal. 63. vers. 5, 6, 7. My mouth shall praise thee with joyfullips;* look on, and you shall see David will not enter upon this Duty rashly, without meditation of God's help and goodness what it

was; this he said he would do, when he had remembred him upon his bed, and meditated on him in the night watches, because he had been his help.

The resolution of the Twelve, *Acts the 6th, vers. 4.* will joyn in condemnation of this their mode of praying without premeditation at least; there the Twelve said, *we will give our selves unto prayer continually, and to the ministry of the word.* I presume that by their resolution of giving themselves much to prayer, they neither meant a constant heathenish, nor pharisaical length of prayer, nor at all the late modish kind of unpremeditated supplication (both which modes have been, and yet are too much in use.) No, the Twelve by giving themselves to prayer, considering the practice of holy men in the Scriptures, guided by the same Spirit with the Twelve; it was meant of Composing Forms of Prayer for themselves and others, to put up their Prayers by; or at least of searching to know by meditation their own and others wants they were to take care of, and then to seek up with *Moses, David,* and others, inabled by the same Spirit of Prayer, such arguments and reasons, from consideration of God's promises, and properties, and of Christ's undertakings, and from considerations of mens wants, and necessities, that thereby they might put up to God effectual and fervent Prayers for themselves, and those they were set over by Christ.

Which

Which gloss may very well be admitted, as the meaning of the twelve Apostles there, considering St. Paul's direction, concerning Prayer, who was of the same dedication with the twelve, both as to Prayer, and the Ministry of the Word.

1 Tim. 2. vers. 1, 2, 3. the Apostle there, directing Timothy, and all other Ministers of Christ after him, as to the manner of praying to God. He doth not there exhort to the performing of that duty in such way as that praying in this or the fore-mentioned mode or manner, it should be done according to God's will. His Exhortation is not, that men pray for Kings and all in Authority. The Original is, *Προκαλῶ ἵνα προσεύχωνται πάντες ποιέοντες θέλησις*, *I exhort that Prayers be made*, which word bears, to be composed, prepared, or made ready, as in a form up to God, to put the desires of their hearts for all men, for Kings and all in Authority, that we may lead a peaceable and quiet life, in all godliness and honesty. 'Tis confess, that in the Apostles times, among other miraculous gifts of the holy Ghost, some had their Extemporary Effusions. 1 Cor. 14. 14, 15. and with the 26th, *Every one of you hath a Psalm, &c.* but the Apostle observing that this begat so much Emulation, Faction, and confusion among them, he restrained the use of those Gifts, and enjoyned, that all things should be done decently, and to that effect that they should be

done *xvⁱ τδξiv*, according to rule, appointment, and order, *vers. 23.* and the *40th.*

Or again, the former gloss upon the resolution of the twelve Apostles, of giving themselves much to Prayer, may be admitted as their meaning there, considering what it was for them to give themselves to the Ministry of the Word; for what is meant of giving themselves to the word, is meant of giving themselves to Prayer. Now the Apostles by giving themselves to the Ministry of the Word, was meant their searching into the will of God, their studying, and meditating of the mind of Christ, by comparing, as *St. Paul* speaks, spiritual things with spiritual, Scripture with Scripture, and by consulting one with another of the sure way of salvation; as we see was their practice when the difference arose about Circumcision, *Acts 15.* from *vers. 1.* to the *30th.* Which thing is also evident from the practice of the Apostle *St. Paul*, whose giving himself to the Ministry of the Word, was doing what he commended in others, *1 Tim. 5. vers. 17.* namely, labouring in the Word and Doctrine, by study and meditation of the word of God, joyned to the assistance of God's spirit, that was helping of him. So that I see not, but that that place where the twelve Apostles resolved to give themselves much to Prayer, rightly expounded, gives a suffrage with the practice of *Isaac*, *David*, and others, in condemning this mode of unpre-

ment, unpremeditated praying to God ; And so I shall
 end my declamation against it, with part of the
 second Verse of the fifth Chapter of *Ecclesiastes* ;
 (the end whereof before , with other places of
 Scripture, gave sentence against the heathenish
 and pharisaical mode of Prayer) *Be not rash*
with your mouths, and let not your hearts be hasty,
henceforth, to utter any thing before God, for God
is in heaven, and you upon earth.

But though I have said thus much against the
 two former modes of Prayer, as they be used by
 the factious , against both Scripture Precedents,
 and Rules for Devotion ; yet I would have the
 Adversaries know, that I am not so against sud-
 den and unpremeditated Prayers, or long Pray-
 ers, either as that God's people should never
 use them ; there is sometimes occasion for both,
 and a time when neither is to be neglected ; for
 a sudden Prayer we have warrant for, and en-
 couragement to, from the practice and preva-
 lency of the Disciples. *Matt. 8. 25.* When
 upon a sudden storm the ship was ready to sink,
 and they to perish, they run to Christ with,
Lord save us, we perish. And there is occasion
 sometimes for long Prayers, as there was in the
 time of God's provocation, by the sins of *Israel*
 and *Aaron*, when it was the Lord's resolution to
 have destroy'd them ; *Deut. 9. vers. 18, 19.* then
Moses is at Prayer forty days and forty nights.
 Which is also upon extraordinary occasions, the
 practice of our Church ; for in the times of

God's heavy Judgments upon the Land, or upon some particular place thereof, the sure Evidences of God's displeasure because of our sins, then our Church appoints days of Humiliation, and the Prayers to God upon those days are lengthened then, as well as fitted to the present occasions. Which is also ordinarily the practice of our Church; it being our duty from St. *Paul's* charge, sometimes to remember in our Prayers all Men, Kings, and all in Authority: Hereupon our Church lengthens our Prayers at times by the Litany, and so, that 'tis hard to find where the concern of any one man is neglected; yea, and so well 'tis composed also as to brevity, fulness, and aptness, to the dispatch of the Duty enjoyned, that I heard our late Bishop *Reynolds* (whose judgment was of high esteem with them of the Author's faction, if they did not dissemble) give it this *Excomium*: That it was the most excellent composed Prayer that ever was used in the Worship of God, since the times of Christ and his Apostles, and said, He was of opinion, that if all the Divines then living should join together in making another, they could not parallel it.

But let's look now upon the third respect, their last City of refuge, as to the present concern, which is their more spiritual, powerful, and argumentative way to be used in Prayer, to prevail with God. In which respect, I presume they challenge to themselves a more abundant

upon abundant help of the Spirit, as to Prayer, than
 others, yea than those that composed this
 Form of Common Prayer for the Church and
 themselves to seek God by.

Well, now as to the tryal hereof, we must
 to the Oracle, or Word of God, and consider
 of the Precedents and Directions therein, as to
 the way of powerfulness and prevalency with
 God by Prayer, and see whole Prayers, the
 Churches or theirs, be best fitted to help the
 souls of people to a fiduciary, fervent, and ef-
 fectual way of praying to God, or which be
 most futable to Scripture Directions herein.

And as to lead to this, we need go no further
 than to our blessed Saviour, helping his Church
 in their Devotions and Prayers. *Matt. 6. vers. 9.*
After this manner therefore pray ye; Our Father
which art in heaven, &c. Heb. 11. vers. 6. The
 spirit of Christ tells us, that without Faith it is im-
 possible to please God in the performance of any
 Duty, and there concludes, that he that goes
 to God by Prayer effectually, he must believe
 that God is both able and willing to relieve
 them that diligently seek him, that is the sum
 of that place.

Now Christ, as helping devout souls to obtain
 at God's hands the things they stood in need of
 by Prayer; directs them in the beginning,
 to the minding of that may raise and continue
 in the praying soul, a faith or belief in God, in
 order to a diligent seeking of God, so as he
 may

may obtain. *Our Father which art in heaven*, for there he remembers them, with the power of God to help, in that he tells them God is in heaven, to whom they pray, and therefore above the reach of earthly things to hinder his will: he also there minds them, that he is as willing to relieve, as able, in remembrancing them he is their Father. And in the close of his Direction, he teacheth them to argue even undeniably with God, to grant their requests.

For, says he, *thine is the kingdom, the power and the glory*; here are strong Arguments to incline a God of power, of truth, of justice, of mercy, and of greatness as God is, to vouchsafe the things he directed his Church to ask, and whereof they stand in need. For there he teacheth his Church to remembrance God, that he doth no wrong to any in granting their desired necessities, they mind him he hath right to dispose of where he please the things they begged. Secondly, they mind him, 'tis in his power to grant their desires.

And lastly, in the close of all, they mind God of his own advantage upon the grant of their requests, yea and enter into a Covenant also, to be for ever thankful to God upon his granting their requests: all these are couched together in that close, commonly called by Divines the *Doxology*, of that Prayer, *for thine is the kingdom, the power and the glory, for ever and ever. Amen.*

And

And now having briefly considered of the direction of our Saviour, as to the most powerful and effectual way of Prayer, let's peruse some of the Prayers of our Church Liturgy, and some of the Prayers of them who have so undervalued and neglected the same, and let the World and themselves judge, who come nearest the Directory and Liturgy of our Saviour, and the practice of God's Saints in the Scriptures herein.

And I'll begin with the beginning of our Liturgy, that pithy and effectual (though short) Form of Confession and Supplication, in order to forgiveness of sins past, and of amendment of life for the future.

As the due and fullest confession of sins is an infallible way, so also 'tis an only way to obtain forgiveness of sins upon supplication thereof through Christ. Which we see in the Prodigal (being come to himself) and after that to his Father in the same way: *Luke 15. vers. 17, 21, 22.* Now that devout souls might come up to a due performance of both, our Church follows our Saviour's fore-mentioned Directions.

It begins with *Almighty and most merciful Father.* A Prooemium fitted to help every sinful consent and petitioner to faith, to continuance and increase in faith, so as they may return with the Prodigal's hope, and desire, to God their heavenly Father, Almighty God; and with as happy a success as he did to his. For
here

here is means fit to help sinners to go to God in a faithful hope of forgiveness, and consequently to seek it of him diligently. For here they are briefly instructed, they are going to him for forgiveness, and for their wants, who is the most merciful Father in the World; nay to him whose compassion and inclination to forgiveness is as far beyond an earthly Father's, as the Heavens are higher than the Earth: *Isa. 55. vers. 9.* which thing is argued by our Saviour in *Luke 11. vers. 11, 12, 13.* to make men importunate and diligent seekers of God in Prayer. *If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he ask him an egg, will he give him a scorpion.* No the summe is this, an earthly Father will give a Child upon request the things he hath need of: Ay but what follows, *how much more shall your heavenly Father give the Holy Ghost to them that ask him?*

But if there be never so much willingness to help, yet if there be not ability to relieve, there will be but a slack and faint address made, though there be never so much want.

But now ye may see our Church here, after the Practice of our Saviour, hath made provision for the latter as well as for the former, for it ascribes to him power to forgive all sins, and to amend all sinfulness of life in man, in attributing to him almightiness, as well as it preached before his willingness, in those words placed before the

in a the Confession and Supplication, *Almighty and*
 ntly *most merciful Father.* And in the
 are close of this Confession and Prayer *See Exod. 32.*
 for the Church follows Christ there, *Ps. 31.*
 the and the Saints of God close.

There our Church helps a devout soul to
 plead strongly with God for forgiveness, and as-
 sisting grace, by way of an humble remembran-
 cing of God, of his Promise made to Mankind,
 thereupon in Christ Jesus. And after that pleads
 with God for his help to amend their lives, that
 they might be instruments for his glory thereby.

And indeed if ye look upon the Absolution,
 upon the second Collect at Morning-Prayer,
 which is for Peace, upon the third, which is for
 Grace, upon the second, at Evening-Prayer,
 which is for peace of Conscience, peace with
 God; upon the Prayers for his Majesty the King,
 for the Queen, the Duke of York, and the
 Royal Family; for the Ministers of the Word,
 and all Congregations committed to their
 charge, and upon most of the Prayers, to be
 used with the forementioned Prayers in our
 daily Devotions, they are fitted to awaken and
 help our Faith, and thereby to strengthen our
 wrastring souls with God by Prayer, that we
 might overcome him, as *Jacob* did at *Peniel*, and
 the Lord not able to deny us blessings meet for
 us and his own glory.

And now look upon some of the Prayers and
 Thanksgivings of them that have so dispised the
 former,

former, and are so much more inabled by the Spirit to those Duties by their own Pretensions, and see which have come nearest the help of our Saviour, and the powerful, and argumentative way of the canonized Saints in the Calendar of the Spirit of God.

At a Market-Town in *Norfolk*, there being a Meeting, in order to setting up the Presbyterian Government, the Minister in his Sermon, (instructing the Lay-Elders as to the due execution of their places) told them, they must be as exquisite Chirurgeons, who have Hawks eyes, Ladies hands, and Lions hearts.

But one of that Faction, taking on him to pray a Blessing upon the work of the day, among other things, he desired God he would give the Lay-Elders, Hawks eyes, Ladies hands, and Lions paws.

That I shall not omit of one in his Prayer before his Sermon, in his Thanksgivings, blessed God for the twelve Bishops being sent to the Tower, in the long and mad Parliament, because that thereupon God had set Christ Jesus twelve steps higher in his Throne than ever he was before.

Another Minister, being to Preach a Funeral Sermon at another Minister's Parish, he that officiated before the Sermon, read the 8th of *Ecclesiastes*, where, in the 4th Verse, 'tis said, *Where the word of a King is, there is power, and who can say to him, what dost thou?* The Minister
that

that was to Preach (being for the present Rebellion) fearing the people (in all probability) might have been brought to, or continued in Loyalty, upon the remembrance of Solomon's Doctrine, used this poisonous Antidote, in his Prayer before the Sermon. *O Lord, though Solomon hath said, that Kings cannot be controuled, yet we thy people know by the Spirit, that Kings may be questioned and call'd to account.*

I will insert but one more Expression in Prayer, which was lately told me, by one that heard it, being present himself at a Church in *Suffolk*: in the Prayer of a Minister in great esteem, in those days. After some Groanings and small coughing Respits, these words came forth: *Lord go on with thy Reformation, while it is time;* (and after some more coughing Respits, he went on thus) *For if thou dost not, thou wilt not know what to do.*

And that these and such like ridiculous and profane Expressions, and dead argumentative helps were too frequently used in the Prayers of those so boldly assuming to themselves a superlative, or extraordinary help of the Spirit to call upon God, are in common charity and probability to be received as truth, (even by those that have not heard them, or the like to them) considering the report, as to such like particulars, left to be published by King *Charles* the First of most blessed memory, being then in his own thoughts, but a few steps from the grave.

For

For in his Observations upon the Ordinance against the Book of Common-Prayer, in the twelfth Paragraph there, having stigmatized many of their Prayers with flatness, rudeness, confusion, ridiculous repetitions, yea with senseless and oft-times blasphemous Expressions, &c. In the thirteenth Paragraph, he concludes to my present purpose, in these following words; *Wherein they must be strangely impudent, and flatterers of themselves, not to have an infinite shame of what they so do, and say, in things of so sacred a nature, before God and the Church, after so ridiculous, and indeed prophane a manner.* But notwithstanding what hath been last said, I cannot but grant, that some of them, infatuated with the same spiritual pride, and self conceitedness, have been more prudent, and careful than others, in composing and wording their Publick Prayers; but yet if they be weighed in the Scales, and with the Weights of the Sanctuary, with the Collects and Prayers of our Liturgy, to despised by them, their best Prayers will be found lighter than the other, in the judgment of meek, humble, and devout souls, knowing how to pray as they ought, through the help of the Spirit of God.

Look upon the sixth Consideration, which begins thus:

“How little good (if any at all) hath been
 “done by the long use of the Service-Book,
 “though men have prayed long by it, that the
 “rest of their lives might be holy and righteous,
 “and

“ yet they still continue profane and unrighteous.

The Author's opinion there is thus :

Those men that have made never so long use of the Service-Book, and have prayed never so long by it to God for a sanctified and righteous life, have never attained to any part thereof. It appears plainly to be his opinion; for positively and indefinitely he saith, though men have prayed long by it, that the rest of their lives might be holy and righteous, yet they still continue profane and unrighteous.

To which I answer, This being the judgment and sentence of the Author, or of any that read his Pamphlet, let them return speedily with a penitent heart for and from these thoughts. For I see not but they may be ranked with the man of sin St. Paul speaks of, in the 2d Epistle to the Thessalonians, chap. 2. vers. 4. who, as God, sitteth in the Temple of God, shewing and professing himself that he is God. For in the 1st of the Corinthians, chap. 3. vers. 17. A Church of God, a Congregation of believers, are there called the Temple of God.

Now this man, or any following this his opinion, living with or among a Church of God, a company of true Worshippers of God, he or they holding and professing the aforesaid opinion, are got into the Temple of God, hereby professing themselves that they are God, in judging and condemning a great part of God's

E

Church;

Church, before Christ (to whom is committed all Judgment) be come in the clouds, to justifie some, and condemn others.

Or if they may not be ranked there, I am sure they may with them *St Paul*, in the 2 Epistle to *Timothy*, chap. the 3d, at the first *vers.* and so on, said should come in the last and perilous times, namely blasphemers, and despisers of those that are good; which evidently belongs to them, if ye do but consider the conversations, and spiritual comforts of the late reverend Bishops, Deans, Prebends, and of others, outed, sequestred, persecuted, imprisoned, and murdered, both of Clergy and Laity, that were constant Worshipers of God, in that Form of the Service-Book in publick whilst it could be so used, and in private afterwards.

Seeing that these through the grace and help of God (serving God that way) might, and I believe did, in and from their hearts say in *St. Paul's* hope, as well as words. 2 Epist. to *Tim.* chap. 4. *vers.* 7. namely, that they had fought a good fight, and kept the faith, and that there was laid up for them a crown of righteousness. Nay their blasphemy and unparallelable despitations upon this their condemnation are yet more evident, and rise yet higher in their not excepting our late King *Charles*, the blessed Martyr. It cannot be denied, but that he was a constant Worshipper of God in Publick, by the Service-Book; And prayed even to the last unto
God

God by it. Now I do positively say (and who shall contradict it) that there was much sanctifying grace to him from God upon his Devotion, and Worshipping God thereby; which will be evident, if his Book Composed by him were but perused.

Where ye may see a testimony of his Spiritual Comforts, and of Sanctifying Righteousness, vouchsafed him of God, yea and of his possession of Christ's and *Steven's* Spirit at his approaching death, in both freely forgiving, and fervently praying for his cruel Enemies. Nor can it be thought, but that God, through the use of that Service-Book, did vouchsafe him help cheerfully to drink off that Cup of Death so imbitter'd by his Enemies; especially considering the true report goes of his Morning-Worship the day before he suffer'd.

His Majesty being to receive the Sacrament of the Lord's Supper the Morning before his Passion, being the 30th of *January*; The Service was to be performed by the Book of Common-Prayer, which Bishop *Juxon* (then officiating) observed punctually, and coming to the second Lesson to be read, named it the 27 chap. of *St. Matthew*. At the Bishop's naming the Lesson, being the History of our Saviour's Passion, His Majesty (in all probability not eying the Calender, as then it concerned him not to do) steps to the Bishop, and in meekness asked, Why he did apply that Chapter to the present occa-

sion? The Bishop replied to this purpose, and said, It was the portion of Scripture that by providence was appointed for the second Lesson by the Common-Prayer Book for the Morning-Service.

Then said his Majesty, *Go on.*

So that at the dreadful hour of his death, being then at greatest need of help to suffer (as Christ Jesus was, in his bloody Agonies, at the approaching of the hour of his Passion) God by this his appointed Lesson for his Majesty's Passion, made the Common-Prayer Book do, for this blessed Martyr at that time, what the Angel did for Christ, when appearing to him in his Agonies from Heaven, strengthening him; for thereby questionless God helped his Majesty to pass towards the gate of death, calmly, undauntedly, and chearfully, as he did (as thousands can yet testify) nor can I see how it should be less, or otherwise, seeing that God thereby gave an unexpected, and extraordinary Testimony to him that that day he was to suffer with him, even as he did, one for many; and consequently to reign with him, and that he should, this life ended, be with him in Paradise, sitting with the noble Army of Martyrs, praising and magnifying the God of his salvation.

And last of all, to conclude against this most false and damnable determination of the Author, let it be consider'd of, that God hath often given testimony of his acceptance of that Form of Prayer,

nd
by Prayer, and of the Worshippers of him thereby,
on seeing that when God at any time hath shewed
g- his Indignation against the sinful people of this
Land, by his sore Judgments upon some places
thereof; why the repenting Inhabitants, hum-
de- bling themselves before this God, and seeking
as his atonement and reconciliation in this Form of
he Worship and Service, together with some few
by set Prayers and Portions of holy Scripture, fit-
af- ted to the present occasions: why, I say, this
his Common-Prayer Book (with those few apt alte-
id- rations) have oft-times done for *England* what
o- *David's* rearing an Altar at the Word of God,
e- and offering burnt-offerings, and peace-offerings
fs thereon, did for *Israel*, *2 Sam. chap. 24. ver. 25*,
n- it hath not been long before the Lord hath been
ds intreated, and the Judgments stayed.

To the 7th Consideration;

“How much hurt it hath done in shouldering
“and thrusting out many godly, painful, soul-
“saving Preachers, &c.

I presume that in this Consideration, the Au-
thor hath respect to the times before the begin-
ning of the long Parliament, and the Wars they
raised against his late Majesty of blessed memo-
ry, when according to the Law of the Land,
(as now it is the same) the Ministers that would
not conform to the Book of Common-Prayer,
could neither hold their Livings, nor Preach.

In this respect he means the Service-Book
shoulder'd and thrust out many godly, painful,

soul-saving Preachers, this being the sense of the Author in this former part of the Consideration (as I verily believe it is) it contains this following Proposition:

Those Ministers that would not conform to the Book of Common-Prayer, were godly, painful, soul-saving Preachers.

Answer.

To make which Proposition true, the Author must have recourse to some of their new light, for I am sure that the old light, the *Old and New Testament*, neither by Precedents, nor Precepts therein, can they prove themselves to be either in a godly or soul-saving way of themselves, or of them that did adhere to their Doctrines.

For so soon as his Majesty's Grant was ratified for the two Houses of Parliament to sit during their pleasure, there was soon a foundation for a Rebellion laid, by them and the Synod of Divines sitting with them. Which was no sooner done, but those Dissenters from the *Common-Prayer Book* (some having gone beyond Sea, and others retiring into secret places at home for a while) soon joyned all their Forces, to carry on the late most damnable Rebellion and Disobedience. So that instead of being owned godly and soul-saving Preachers, they may justly be termed what the Pharisees were of *John the Baptist*, namely an off-spring of Vipers.

For 'tis the property of the off-spring of Vipers,

e of Vipers, to destroy their Dams that gave them
 era- their being, so did these forsakers of the *Ser-*
 this *vice-Book* soon help to destroy our most gracious
 Sovereign, that, under God, gave them their
 the safe being and preservation, as *English-men*, and
 ou- for a long while destroyed their Mother, the
 true Protestant Church of *England*, which gave
 them their spiritual, saving, and Christian light
 or and grace, if ever they had any. So that for
 it, the just condemnation of the former part of the
 Author's 7th Consideration, what God said
 against *Judab* and *Hierusalem*, by *Isaiah*, chap. 1.
 verſ. 2. may justly be applied to these opposers of
 the King, State, and Church of *England*; *Hear*
O Heaven, and give ear O Earth, for the Lord
hath spoken, I have nourished and brought up
Children, and they have rebelled against me.

Now something would be said to the latter
 part of this 7th Consideration, where the *Ser-*
vice-Book lies under a great condemnation, in
 respect to bringing in, and maintaining many igno-
 rant, scandalous, lazy, and formal Priests and
 Curats, to the deceiving and utter undoing of many
 precious souls.

In which latter Paragraph, I presume the Au-
 thor had respect to the Times before the long
 Parliament, and the late unhappy Wars, and
 do mean thereby, that the Ministers in the fore-
 going times, which would subscribe and conform
 to the Book of *Common-Prayer* (though but of
 mean parts) were admitted to Livings, and

suffer'd to serve their Cures, in which respect, I presume the Author means the *Service-Book* brought in, and maintained many ignorant, &c. as above said.

To which Accusation, I make this ensuing Apologetical Answer.

I remember that in those times many of the Clergy brought into the Ministry in the Reign of Queen *Elizabeth*, of blessed memory, as also for some while after, by reason of a scarcity of Learned Men, occasioned by the sharp Persecution of such Divines in Queen *Mary's* days, and in another respect, alledged by a Bishop at the Conference at *Hampton-Court*. I say, I remember many of those Ministers of very mean ability were then alive, and remained in their Livings. And indeed I confess, that in that respect, it may be said, that the *Service-Book* brought in, and maintained some Ministers of but mean Abilities; but yet were nothing so impudently and wickedly ignorant, as *Butchers*, and other Mechanick Teachers, put into publick places, after the said *Service-Book* was crucified; for though these former Ministers knew not much, yet what they knew, they knew rightly; but these latter, thinking they knew any thing, as *St. Paul*, *1 Corinth. chap. 8. vers. 2.* they knew nothing as they ought to know.

In the next place the Author saith, this *Service-Book* did bring in, and maintain scandalous and lazy Priests and Curats: that is, first men
of

of an open wicked Coverſation. To which I
 Answer:

'Tis a charge as nonſenſical as falſe, and as
 falſe as any thing can be. Let him ſhew where
 the Rubrick, or any part of the Book, yea, or
 any Canons, or Conſtitutions of our Church,
 give Toleration, or countenance of any ſuch
 Miniſter in that Office. If there be any ſuch
 ſcandalous Miniſter in the Church, the fault
 lies in the Officers, in not preſenting of them,
 not in the *Service-Book*, nor in them in Eccle-
 ſiaſtical Authority. For as our Biſhop, when
 Arch-Deacon, hearing, by flying reports, of
 ſome ſcandalous Miniſters to be in his Jurisdi-
 ction, and meeting with no Informations there-
 of at his general Viſitation, he told the Officers
 of the reports: but withall told them, *there*
could not be a debauched Clergy in England, unleſs
there were a perjured Laity.

And whereas the Author ſaith they were
 lazy, that probably might be ſpoken (how dili-
 gent ſoever) becauſe they prated not nonſenſi-
 cally twice or thrice a week in the Pulpits, as
 ſome of their gang did uſe to do. But if the
 Works and Sermons of moſt of the Clergy
 Printed, and weekly Preached, were duly con-
 ſider'd of, both in theſe times, and in the days
 he complains of, in this Conſideration, they
 would be found generally a Clergy ſo labouring
 in the Word and Doctrin, as they might be
 thought juſtly worthy of double honour; and
 in

in that respect free, with *St. Paul*, from the blood of all men, neither deceiving; nor undoing any soul, as the Author uncharitably and blasphemously charges here upon many Ministers.

To the *Six* Consideration :

“ Whether the imposing of the *Scottish* Liturgy (which in some things was better ,
 “ though in some others worse than the *English*) was not the beginning and the first cause
 “ of the late grievous Wars; and if so , whe-
 “ ther men should not be more cautious to do
 “ the like for the future.

I presume that upon this Consideration, the Author would have this believed and granted, that the Imposing of the *Scottish* Liturgy, to be used in their Publick Worship and Service of God, was the beginning and the first just cause of the late grievous Wars.

Or thus :

That the *Scots*, and late long Parliament in *England*, were justifiable in Levying Wars against his Majesty, King *Charles* the First, and his Loyal Subjects, upon sending, or commanding, or commending to them the aforesaid Liturgy to be used in their Publick Worship and Service of God.

One of these Propositions or Assertions containing the meaning of the Author; in this Consideration, in the close thereof he makes use and application in these following words :

And

And if so, whether men should not be more cautious, &c. The Proposition being granted to be truth, whereof he would have no man doubt. He makes the Application by way of an inferential Caveat, or Advice: And that is, that no Men, Kings or Church, should afterwards commend, or tender the like, that is, any Liturgy or set Form of Prayer to the people (especially of *Scotland*) to be used in the Publick Worship of God for the future (considering that Wars have been raised before in *Scotland* and *England* thereupon.)

To which I Answer :

Considering the *Scots* received *Knox* his Form of Prayer, and *England* ever had one, I shall not conclude with the Author, that the Imposition of that Liturgy was the first cause or beginning of the late grievous Wars, in the intention of the Contrivers, and Managers thereof, (though it might be made use of, by way of occasion to hasten to the Execution of their long before contrived rebellious Design, and wished desire.)

which I heard Mr. Peters boast of in St. Laurence Pulpit, the peculiar Thanksgiving day for the Defeat at Worcester.

Nor shall I here enumerate or debate their pretended just grounds for their War. Nor shall I argue to evidence the unlawfulness of those Insurrections, otherwise then by remembering men of the displeasure of God with them

them for those their Enterprises, manifested sufficiently in the succeeding events and issues thereof. For we see the Presbytery in *Scotland*, and their Confederates in *England* (the Presbyterian Covenanters here) the beginners of that horrid Rebellion, soundly basted, wholly subdued (baffled, and made the laughing stock of the World) by the Sword of their own Party.

What became of the *Hothams*, that so hindered and disabled his Majesty of most blessed memory, to defend himself against these and other enemies, in seising his Garrison, and Magazine at *Hull*.

And as to this Topick, I shall desire at present nothing more to be had in memory, but the end of that heavy scourge and rod of God's Protestant Church, and his beloved Kingdom of *England*, I mean the Independant and *Cromwellian* Army, and the imparallelable High-Court of Injustice, the chief whereof (though the generality had mercy) died not the common death of *English* offenders, but that death (by the providence and justice of God) appointed by the Law of the Land for the worst of Malefactors; and so let all the implacable Enemies of our Church and gracious Sovereign perish.

And now I've done speaking to this 8th Consideration, in the same manner the Author ended it, even by way of Application.

Seeing that God brought upon that party
that

that raised Wars upon the imposing justifiable and pious Liturgies (as I presume the *Scottish* was, and am sure the *English* formerly was, and this now is) such a miserable and wretched end (as the just wages of that rebellion) as he did upon the chief heads thereof. Let all men henceforth be so cautious, as not to dare to think in the least of Disobedience, or Levying Wars upon the same, or such like grounds, as the former Rebels did, against this Church, and in the close, our dread Sovereign, or Crown of *England*.

To the 9th Consideration:

“Whether if the truth were thoroughly and truly weighed and examined, the first end of Composing the *Common-Prayer Book* (which doth symbolize with the Mass) &c.

In this Consideration are couched divers Propositions of the Author, concerning the *Common-Prayer Book*.

One may be this:

The first (that is, as I presume, the chiefest) end of the Author's Composing the Common-Prayer Book, was to bring Papists to Church.

Answer.

This is the first charitable Expression that I have hitherto observed Mr. *Powel* to have given them that were the Authors of this kind of Worship, but had he made known in plain and full terms the other gracious designs of those men thereby, as namely, to help good meaning hearts to God, by the only Mediator in Heaven,
Christ

Christ Jesus, (and not by Saints and Angels;) as also secondly, as St. Paul directs, 1 *Corinth. chap. 14. vers. 15.* to help those had in them a spirit or heart to pray, that they might perform it with understanding, and be able to say *Amen*, effectually and fervently.

I say, had Mr. *Powel* mentioned these and other the gracious ends of the Composers of the *Service-Book* (God's mercies and way of salvation being then veiled to the generality of men, being set forth only in an unknown Tongue.) I say, he and others thereupon might have owned them to have had to the people of *England* the like Imployment the Angels had to the Shepherds and the World at the Birth of Christ, when veiled to many, by the meanness of his coming in the flesh; namely this, to set forth by that *Service-Book*, the glory of God, in his peace on earth, and good will towards men, that so *England* might be in a right way to believe in Christ, and so to call upon him, that they might not perish, but have everlasting life.

And to be short, as to speaking to this ninth Consideration; what though it be granted, that it symbolize with the *Mass-book*, or that many things be in it that are in that, seeing there's nothing in our Liturgy but what is good, lawful, or useful to Edification (as will be evident to men doubtful thereof, if they will but peruse diligently Mr. *Thomas Comber's Companion to the Temple*; or otherwise termed, *A help to Devotion*,

*Devotion, in the daily use of the Common-Prayer:
In two Parts.*

To the 10th Consideration.

“ Whether some may not intend by the re-
“ establishing of this Book, to oppose and pull
“ down that excellent and gracious Spirit of
“ Prayer.

As to their excellent Gifts, or helps by the Spirit, as to Prayer. And as to their godly, painful, soul-saving Preachers, both which they have assumed to themselves in the First and Seventh Considerations, and have re-assumed in this Tenth Consideration, under the notion of an excellent and gracious Spirit of Prayer and Preaching. As to their mistake in presuming to such Gifts and Abilities, I refer the Reader hereof to what I have before written, concerning their Praying and Preaching, upon those Fifth and Seventh Considerations. And to make a short business as to speak to this Tenth Consideration, I'll give them my thoughts of the ends of re-establishing the former Book with some few Alterations, and divers Additions of several Prayers and Services, fitted to several accidental occasions: The first whereof might be, to answer such moderate Dissenters (I call them so in comparison of them of these latter days) as was Doctor Reynolds, Mr. Chadderton, and the others with them at the Conference at Hampton-Court, on the behalf of other Ministers and themselves, whose desires (as to the Book of
Common-

Common-Prayer) then were, that it might be fitted to more increase of Piety, as our *Common-Prayer Book* now is.

Another end might be, to oppose and pull down (as it was high time to do) the long, tautological, heathenish, pharisaical, extemporary, nonsensical, erroneous, damning kinds of Praying and Preaching were then, and had been too long in use in *England*.

A third end of confirming this Book, might be, to revive and re-establish this most blessed and excellent help for Devotion, and Worship of God, that ever was heretofore in the Church of Christ, and to countenance Orthodox Preachers, and so to maintain sound Doctrine, which had for a long time been shut out of publick places for Worship and Instruction, by an usurped Authority over this Church and State.

And whereas he concludes it made as a snare and net against such, as out of Conscience could not Conform thereto; I am sure no man can have any ground now for such accusation, or uncharitableness, if they do but consider the religious care taken by his Majesty soon after his Restoration, to answer the Doubts and Objections of such Pretensions, in appointing a Committee of Bishops for that purpose, where and when Bishop *Reynolds* had the Chair. So that indeed all that can be said, as to the Book (in the intention of any of the Composers thereof) as concerning net or snare, in respect to the Penalties

Penalties made thereby to be inflicted upon the Nonconformists to it, they were only made against perverse, obstinate, and wilful opposers of the same, and so are to be clear'd from the charge of any evil intention against tender Consciences.

To the 11th Consideration.

“ Whether any person can produce any such Liturgy, or Form of Prayer, from the beginning of the World, either among *Jews* or *Gentiles*, &c.

As to the justification of Liturgies, and set Forms of Prayer, I have spoken at large in the beginning of this Treatise, and shall therefore answer the Author's Question in this Consideration no otherwise than as our Saviour answer'd the Question put to him in the Temple, *Mark 11. vers. 29, 30.* And that is by giving a Question to him and his followers to answer, and it is this :

Whether any persons can produce any such long tautological, extempory, nonsensical Prayers? or any such soul-destroying, damning Doctrins, or Sermons, since the beginning of the World, either among the *Jews* or *Gentiles*, or any Churches of Christ, till this Rebellion in *Scotland* and *England*, as theirs were? Let any of them answer me this Question, and I will answer further to this 11th Consideration.

To the 12th Consideration.

“ Whether, if there were no other reason,

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but

“ but that this Book hath been so much idolized
 “ by the generality of men, and offensive to
 “ so many Christians, it should not be done with
 “ as the brazen Serpent was by *Hezekiah*
 “ *2 Kings 18. vers. 4.*

The opinion of the Author may be set forth
 in this Proposition.

*The generality of men have much Idolized the
 Book of Common-Prayer; and 'tis a just offence
 to many Christians also.*

Here the Author chargeth first a great evil to
 have been committed by most men in praying
 unto God, and in worshipping of him in that
 Form of the *Common-Prayer Book*: And that is
 that they have Idolized it.

Now to Idolize a Creature or Thing, is taken
 several ways out of mentioning two of them
 is first to esteem it as their God or Saviour. In
 this respect it may be the Author means the ge-
 nerality of men Idolized the *Service-Book*.

To which I answer.

I am confident there's not a man will set his
 heart to that part of the Consideration; for who
 can think men so ignorant, as to esteem that
 their God or Christ to save them, which is that
 Form whereby they go to God and Christ their
 Redeemer and Mediator for forgiveness of sins
 and salvation.

But then secondly, To idolize any thing, is
 inordinately to set the heart upon it, trusting
 in it more than in God, and above him, in this
 respect

respect Covetousness is called Idolatry. *Colos. 3. ver. 5.* Thus Mr. *Wilson* in his *Christian Dictionary*.

But thirdly, We commonly say, men idolize a thing, when they have a greater respect to, and esteem of a thing than it deserves. In this respect I presume the Author means most men did idolize the *Service-Book*, which he thinks sufficiently manifested by their so constant and frequent Worshipping and Invocating of God thereby.

To which I answer. Considering the Counsel, or rather the Command of God, as to the frequent performance of this Duty of Prayer, and Thanksgiving, by *St. Paul, 1 Thess. 5. ver. 17, 18.* where he bids us *Pray without ceasing*, and *in every thing give thanks*, because 'tis the will of God in Christ Jesus. Considering that, I say King *Charles* the First, of most blessed memory, in his Observations upon the Ordinance against the *Common-Prayer Book*, doth fully make void the Author's fore-mentioned Charge and Reason alledged for defence of it, in the Eighth and Ninth Paragraphs.

The King's words:

" I could never see any reason, why any
 " Christian should abhor, or be forbidden to
 " use the same Form of Prayer, since he prays
 " to the same God, believes in the same Sa-
 " viour, professeth the same truths, reads the
 " same Scriptures, hath the same Duties upon

“ him, and feels the same daily wants for the
 “ most part both inward and outward, which the
 “ are common to the whole Church.

“ Sure we may as well before hand know what
 “ we pray, as to whom we pray, and in what
 “ words, as to what sense; when we desire the
 “ same things, what hinders we may not use the
 “ same words? our appetite and digestion too
 “ may be good, when we use, as we pray for, our
 “ daily bread.

Now, considering all this, where is any cause
 for taking away this Book of *Common-Prayer*
 from the people, as the brazen Serpent from them
 of *Israel* and *Judah*.

But 'tis no marvel that the Author and his
 Followers charge men with Idolizing this Book,
 in offering in Publick unto God their Prayers
 and Thanksgivings thereby, according to the
 Order and Authority of the Church, when I
 have heard them charge men with idolizing the
Lord's Prayer, using it but according to the
 Command of Jesus Christ himself; that is, in
 the several Services and Prayers of the Church,
 fitted and appointed to be used upon several
 occasions before *Mattens* or *Even-song* be over,
 whereof by especial command of Christ, the
Lord's Prayer is to be part. *Luke* 11. *vers.* 2.

When I consider the impudent Charge, I my
 self heard from one of the Author's chief fellow
 Chaplains against some of the Petitions of the
Lord's Prayer, in condemning one of them in
 the

For the
which the Pulpit unlawful, as to the matter, and ano-
ther not fit to be used
what by most; as also when
what consider the total
e the neglect of our *Lord's*
e the Prayer in these mens
a too Devotions, drawn up
, our by Christ for a Form of
Prayer, as well as for
ause an help to compose our

ayer own Prayers by. I say, when I consider these
hem things, then what *David* said (seeing the trans-
gressions of the wicked) of his heart, I say of
his mine, namely thus, I have said in my heart,
ook, that they say in their hearts, (though not in
vers right down words) that Christ in Composing,
the and Commanding that Prayer to be said as oft as
en I men pray, is necessary to a very great and ge-
the neral guiltiness of Idolatry in this last respect at
the least.

in Or if they should not own this, yet I am sure
h, the total neglect of using it in their Devotions,
ral prove plainly, they look upon it as a Prayer
er, unworthy to be used, which is no less than in
ne their hearts to blaspheme the Saviour of the
World.

But then further, he saith the Book was offen-
sive to many Christians.

He doth not say, it was offensive to the Bre-
thren, or the weak Brethren (as is usually the
Phrase in the Scriptures, in such cases as this

Hugh Peters, at Norwich,
said of *that* Petition, thy
will be done, &c. What,
said he, pray for an impos-
sible thing; and condemn-
ing another Petition, said,
See what the Petitions are
of that you call the *Lord's*
Prayer.

here of the Author) And that perhaps because he would not have the Church of *England*, nor the Worshippers of God by the said Book, to have the honour, to be thought to share with them in the happy events of their ways.

Verily I think none shall need to be offended at their secluding them from their Fellowship or Fraternity therein; for both *Presbyterian* and *Independant*, in most of their undertakings, were but like *Simeon* and *Levi*, brethren in Iniquity, and at the last day, without repentance, must have the same doom they had from their father *Jacob*, *Gen. 49. vers. 7. Cursed be their anger, for it was fierce, and their wrath, for it was cruel.*

Well, but to take it in his own terms, that it was offensive to many Christians. This term of *Christian* was the ancient, and best name was given to true believers in Christ after his Assension: this name is, in the opinion of Divines, that *St. James* spake of, in *2d chap. vers. 7.* which he saith was the worthy name whereby believers were called. And Divines describe a Christian as followeth; namely, to be one that is endowed through Grace with Faith and the holy Ghost, serving God in righteousness and true holiness all his days, as a person dedicated to Christ.

Now if the Author should produce any Christian according to this description (which I am confident he cannot do) or according to any description

scription hereof, congruous to the Scripture
 sense, that ever was offended at the worshipping
 of God in this Form of Prayer; yet there's but
 little said to the Author's fore-mentioned pur-
 pose, namely, *of that Book being an offence to*
many Christians; it being but an offence taken,
 where none is justly given.

I can easily grant, that the Book of *Common-Prayer* was offensive to such Christians as this
 Author means, and as himself was; and so was
 many parts of the whole Bible. In the 1st Book
 of the *Kings*, chap. 22. vers. 8. *Ahab* loved not
 to enquire of the Lord by *Micaiah*, because he
 prophesied no good concerning him, but evil.
 And if the Author and others offended at the
 Book, would publish the reason thereof, from
 their hearts, 'tis probable, 'tis because there's
 nothing of good for them there, but evil, being
 in those perverse ways. For, as I said before,
 should they have used that Liturgy in the time
 of the Wars, using the Forms of Prayer, they
 must as much as in them lay have been blessing
 them they were fighting against, and cursing
 themselves, and their cursed undertakings.

And truly from those *Lessons*, *Epistles*, and
Gospels culled out of the Scriptures, and enjoined
 by the Liturgy to be read in our daily Service.
 The whole Book is but a *Micaiah* to them, pro-
 phecying no good to them, but evil, for therein
 they must have found themselves an Army fight-
 ing against the Almighty God, to their sudden

both present and eternal overthrow and confusion without repentance.

Now, to have done speaking to the groundless exceptions against the *Common-Prayer Book* in this 12th Consideration, I have this following Opinion, That if the Author and his Party could upon the two former reasons have procured our Church, and the Civil State of the Kingdom, to have serpentized the Book of *Common-Prayer*, as *Hezekiah* did the *Nebushtan*; they would be soon Scribbling and Printing, either to have the Scriptures (the full, set, and stinted Rule for Faith and Obedience to be taken away and destroyed) they having the Spirit in a more abundant measure than formerly (as to help to call upon God, as in Consideration the Fifth.) So also to set up upon their Assertions another fuller and righter Rule for Faith and Obedience, leading to salvation; or else at least to have the *Romish* Privilege of an Expurging Index, to have the Texts in the Scriptures expunged and left out in the Printed Bibles, that make for Obedience and Subjection to the higher Powers, either in Church or State; And also all places that command or commend Unity, Order, Peace or Conformity in or to the Churches of Christ, and whatsoever in the Bible make against their Opinions and Practices.

Which Opinion of mine may be looked upon as charitable, or true, considering, among other things

things of that kind (I could instance and prove) was acted at *Much-Hadham* Church in *Hartfordshire*, by Mr. *Hardwick* Chaplain to the Earl of *Warwick*) usurping the Cure, after Doctor *Pask*, Master of *Clare-Hall*, was outed and sequestred; for the said *Hardwick*, reading in the Church, for part of his own, or the Morning-Service, before Sermon, the 132 *Psalms*, having read to the last *Verse*, which contained God's Promise of clothing the Enemies of his anointed with shame, &c. he passed by the *Verse*, and then went on.

Which Mr. *Hern* there present observing, went out of the Church immediately; and according to his resolution, upon *Hardwick's* not owning one place of Scripture, as well as another, heard him no more, the time he lived in Town.

And thus the *Dissenters* from the Church of *England*, that have lived, and do live among us, through pretence of their New Light (which is the blackness of darkness here) their contrary Revelations to those in the time of the Gospel, and before, and through their false and groundless Expositions of holy Scripture, they have darkened the Heavens of God, and the light of his Grace so in this life, that they have done in this our Age, as our Saviour said, the Scribes, Pharisees, and Hypocrites had done then, *Matt. 23. vers. 13.* namely, shut up the Kingdom of Heaven before men, neither going in them-

themselves, nor suffering many that would enter, to go in.

Blessed Lord, in whose hands are the heads and hearts of all men, lighten the darkness of all their understandings, change and soften all their hearts, that they may recover their strength, and strengthen all them they have seduced, before they go hence, and be not seen.

To the 13th Consideration, which is this:

“ Whether one end of Christ’s coming into
 “ the World, was not to redeem men from the
 “ Rudiments and Traditions of men, of which
 “ this is one ; And whether it be not against
 “ the Blood, and Spirit, and Gospel of Christ,
 “ 1 Pet. 1. 18, 19. Hebr. 9. 10, 11.

The Opinion of the Author in this Consideration may be set forth in two Propositions.

The first is this:

One end of Christ’s coming into the World, was to put an end to the Use and Observation of the Rudiments and Traditions of men, and to the Use of the *Common-Prayer* Book, Established in the Church of *England*, by *Queen Elizabeth*, *King James*, and *King Charles* the First, in the years 1500 and 1600, after his coming into the World, or going out of it. The latter part of the Proposition is evidently a conclusion flowing from the Consideration; for he saith that this *Book of Common-Prayer* was one of the Rudiments or Traditions that Christ came to put an end to.

In

In answer to which Proposition I say;

The end of Christ's coming into the World, was to compleat the love and kindness of God to Mankind, which was the redemption and salvation of men, as is affirmed in the First to Timothy, chap. 1. vers. 15. *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.* And this he was to perform in two particulars :

First, In giving himself by the Passion of his whole Life and Death, a ransom for all, 1 Tim. chap. 2. vers. 6.

And Secondly, In teaching the World by himself and his Apostles the way to true Faith, and due Obedience, in order to their Salvation, through the all-sufficient Sacrifice of himself, offered upon the Altar of his Cross, so expressly, Acts the 3d, vers. 22, 23. *Moses said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall you hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people.*

Now in answer to the Author's Opinion in this first Proposition, it would be considered, what Christ, this Prophet, and his Apostles have done in respect to this latter particular, by Confirmation and Abolition of the Laws and Ordinances were in use and observation at his coming.

The

The Laws before Christ's coming are by Divines divided into Moral, Judicial, and Ceremonial. The Moral Law contained in the *Ten Commandments*, are *eternæ veritatis*, of an everlasting truth. There was no end put to these by Christ, but were ratified by the Command and Observation of himself and his Apostles, *Matthew the 5th, vers. 19. I am not come to destroy the Law or the Prophets, but to fulfil.*

Then there was the Judicial Laws, imposed upon the Jews by way of Penalties, and other ways; As *first*, Upon the breach of some Moral Laws, as stoning to death, upon committing Adultery, and restoring things stolen four-fold, &c.

secondly, Upon the breach of some Ceremonial or Typical Laws, as the stoning to death the man for gathering sticks upon the sabbath day, *Num. 15. vers. 32, 33.* and cutting off those that should eat Leaven seven days before the Passover, and such like. All which Judicial, and also all Ceremonial Laws, and Typical Pre-figurations of Christ were ended by our Saviour's coming, Doctrine and Death, as is evident, *Colos. 2. vers. 14. blotting out the hand-writing of ordinances which was against us, which was contrary to us: nailing it to his cross.* Yea, I say, they were all ended by him, together with several of the Jewish Festivals, which the Apostle calls Rudiments, or weak and beggarly Elements, as is to be seen, *Galat. 4. vers. 10. Ye observe days,*

days, and months, and times, and years, I am afraid of ye.

But now it remains that I answer to the following words next laid down indefinitely, *and Traditions of men*, which must not be granted in its latitude.

By Tradition is understood something taught by word or writing, for mens observation; of which Traditions some are abolished, and others may, or must be continued. There were some Traditions, besides Rudiments and Ordinances before spoken of, that our Saviour condemned; one was the Command of the Elders, concerning washing of hands before Eating, as a religious Duty to be performed before: this our Saviour condemned, *Matt. 23. vers. 2, 3.*

And there he condemned several Traditions of the Scribes and Pharisees, which made the Laws of God of none effect.

But secondly, (Notwithstanding Christ's coming and putting an end to superstitious, and wicked Traditions, as before-mentioned,) There are some Traditions must, and others may, and ought to be kept; some must be kept, namely, such as the Apostle speaks of in the 2d Epistle to the *Thessalonians*, chap. 2. vers. 15. where he saith, *Hold fast the traditions which ye have been taught, whether by word, or our epistle.* These were the Doctrines and Directions of the Apostles, in order to justifying Faith, and a right worshipping and serving of God, and were of Divine Authority, and to be observed.

And

And secondly, there were and are Traditions, though not of the same absolute necessity with the former, yet that may lawfully, and ought to be observed. Of this sort are the Instructions, Exhortations, and Reprehensions of the Ministers of the Word, appointed and ordained (by them in Authority) to feed that part of the Flock of Christ they be set over.

Also of this sort of Traditions, are all Injunctions, Canons, Liturgies, Ceremonies; provided first, that they be either according to the Word of God, or not against it.

And provided secondly, that the end of imposing them be good, that is, not to make them essential parts of God's Worship, as if God's Worship and way of Salvation were not compleated as to the *esse*, being, or substantial of it by himself, without them. As also, that the end of those things enjoined be but *pro bene, vel melius esse*, for the well or better being of our Worship, in order to obtaining God's Favour and Mercy; as also that we might tread the steps of the true Worshippers of God in our lawful Forms of Prayer, joyning together, and uniting one with another in a more powerful and prevailing way with our God than otherwise, according to the Exhortations of David and St. Paul, being for the forementioned end; that of David, *Psal. 34. vers. 3. O, saith he, magnifie the Lord with me, and let us exalt his Name together.* And the Prayer of St. Paul
for

for the *Romans* and all believers to be like minded, is for this very end and purpose, *Romans* the 15th, vers. 5, 6. Now the God of all patience and consolation, grant ye to be like minded one towards another, that ye may with one mind, and one mouth glorifie God, even the Father of our Lord *Jesus Christ*.

But now how shall the Author make out the truth of what remains in the Proposition, which is the point even only intended by him herein; namely, that the *Common-Prayer Book* Established in *Queen Elizabeth's* days, &c. as in the Proposition, was one of those Rudiments, or Traditions, which Christ came to put an end to. I think I have mentioned in my Answer to this Proposition, most part of the Rudiments and Traditions that Christ ended and abolished at his coming into this World, and at his death, and I cannot but judge it a great piece of nonsense in the Author to say, that Christ came to end that Liturgy which was not in being till above 1400 years after his coming.

Well, but perhaps the Adversaries will say, things that come to pass at any time have a being in the fore-sight and fore-knowledge of God, before they have their actual being in the World, as it was said of Christ, *Revelations* 13. vers. 8. That he was the Lamb slain before the foundation of the World.

To which I Answer.

Christ, the Son of God, was not the Lamb slain,

slain, only from the foundation of the World, in the sacrifice of the godly, as in a type of him, but was also said to be slain, in respect to the foresight and design of God the Father, who of his everlasting love, gave him a ransom for Mankind by his death. And indeed to foresee and foretell things before they happen, or come to pass, is peculiar and proper only unto God, as is evident *Isaiah 41. vers. 22, 23.* And therefore in this respect I can grant, that the *Common-Prayer Book* had a being at or before Christ's coming. But how can the Author make appear, that either Christ or his Spirit have disallowed of it? As for our Saviour, he was so far from being against well composed Liturgies, and consequently of being against ours (because as King *Charles the First*, the blessed Martyr, said upon the Ordinance against the *Common-Prayer Book*, in his seventh Paragraph, that he held this to be a well composed one) that indeed Christ composed a Liturgy himself, to be used by all that should be his Disciples, as *Luke 11. vers. 2.* which Liturgy or Prayer of our Saviour (as the aforesaid Martyr said in the Tenth Paragraph of those Observations) was the Warrant and original Pattern of all set Liturgies in the Christian Church. And I say especially of ours (the Author so much inveighs against) because if it be not the best that ever was extant before it, yet it was a Liturgy inferiour to none.

So that for a blessed return and compliance of Dissenters to an Union with our Church, I shall exhort all that shall peruse this small Tractate, to consider diligently as to the Answers here to the several Errors couched' in these Considerations, so also diligently to ponder the exhortation of St. Paul to the *Philippians*, chap. 2. vers. 2, 3. *Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain-glory, but in lowliness of mind let each esteem other better than themselves.*

The second Proposition in the 13th Consideration is this:

The Book of Common-Prayer is against the Blood and Spirit and Gospel of Christ. For proof whereof, he alledgeth 1 *Pet.* i. vers. 18, 19. *Hebr.* 9. vers. 10, 11.

Answer.

Sure this man hath eaten shame (as in the Proverb) and digested it, that he dare charge such apparent untruths upon our Church, which is as full for Christ, his Spirit, and Gospel, as any of the Churches in *Christendom*, I appeal to any man that hath perused the Liturgy and Doctrine of our Church for the truth hereof, for condemnation of this present Error.

Our Church, in our *Common-Prayer Book*, owns Christ the only Mediator of Redemption, by the Merits of his active and passive Obedience, according to that in 1 *Pet.* i. vers. 18, 19.

Ye were not redeemed with corruptible things, &c. out but with the precious blood. For every where our Liturgy owns with the Apostle there, that we are redeemed with the precious blood of Christ. And for evidence hereof, consider the conclusions of our Prayers, and Collects therein, and they shall see all begged there of God for the sake, merits, or worthiness of Jesus Christ. And if any man do but consider the Communion Service, and that of the Sacrament of Baptism, he must be wilfully, if not maliciously blind, to say, that our Church or Liturgy is against the blood of Christ.

Further, For evidence of the Author's false charge here, let men consider what Blessings and Thanksgivings we do annually offer to God for his giving his Son to us, our all-sufficient Saviour and Redeemer, in the joyful Commemorations of his Birth, Resurrection and Ascension, &c. We own him the only Mediator of Intercession in Heaven, and thereby to have obtained of the Father the sending of the Holy Ghost upon the Disciples in the day of Pentecost; And that daily, through his Intercession, he sends the Holy Ghost into our hearts, to sanctifie us, to lead us into all truths, guiding us thereby into the way of Peace and Salvation.

How are we then against the Blood, or Spirit, or Gospel of Christ? If our Adversaries will peruse that Service-Book, and the Doctrine of
our

&c our Church, contained in the 39 Articles, and our the Homilies, they shall find all things therein agreeing with the Gospel, and the Writings of Christ the Holy Ghost, deliver'd by *Moses*, the Prophets, Apostles, and his other Penmen.

So that to conclude my Answer, as to what is objected against the *Common-Prayer* Book of our Church, in this 13th Consideration, or elsewhere, I cannot think but that if *St. Paul* were now upon earth, taking the care of all the Churches, as before he did, he would give the like approbation of our Church both for Doctrine, and Discipline, as he did of the *Colossian* Church, *Coloss. 2. vers. 5.* where he saith, *He was with them in Spirit, joying, and beholding their Order, and stedfastness of their Faith in Christ.*

To the 14th Consideration, which is this :

“ Whether at the great and terrible day of Judgment, any Magistrates, Ministers, or People can justifie before Christ, the Making, Imposing, Reading, or Hearing of this, or the like Service ?

To which I answer affirmative, They all may justifie their so doing before Christ, as hath been evidenced in the Answers to the Propositions, and in what hath been laid down before for justification of set Forms, as before limited in these Papers.

But then further, In this 14th Consideration the Author would have men consider, Whether

good men, as far as they build with this material (namely, *by worshipping of God by this Book of Common-Prayer*) will not at the day of Judgment suffer loss.

To which I Answer.

Having consider'd of this *Quere*, and the excellency of building upon Christ the foundation of our hope by way of worshipping and serving God by way of Prayer and Thanksgiving (as in our bounden duty to do) and performing the said duty according to the Form of our *Common-Prayer Book*: I see not how the Builders, that build with this Material, devoutly and fervently in spirit, can suffer loss thereby, that is, lose their labour in so calling upon God. For further evidence whereof, I refer the Readers to my Observation of the great benefit King *Charles the First*, of most blessed memory, and divers there mentioned, yea and the whole Kingdom have reaped thereby, in my foregoing Discourse upon the the 6th Consideration.

But last of all he puts the *Quere*, “ Whether
 “ those can stand then in the Judgment, with-
 “ out fear, shame, and sorrow, that have cast out,
 “ persecuted, imprisoned, or otherwise afflict-
 “ ed the true Preachers and Servants of God,
 “ who did chuse to obey God rather than men,
 “ and to obeserve his Divine Will rather than
 “ mens Traditions.

To which I Answer,

That if by the true Preachers and Servants
 of

of God, he understand the *Nonconformists* to our Church before the late Rebellion; or if he thereby means the rebellious Army, and their Chaplains; then his Argument falls to the ground, because then he argues, *ex non suppositis, & ex non supponendis*, of things not granted, nor to be granted, for that they were neither true Preachers, nor true Servants of God; for evidence whereof, I refer the Reader to my Discourse upon the first Proposition, deducible out of this Author's 7th Consideration.

And for further Answer to this *Quære*, what the Author proposeth to the World to be consider'd of, I wish earnestly might be laid to heart, of all them that are alive of the late Rebellion, for their true and unfeigned repentance, that they might obtain at God's hand forgiveness of their sins, that are as red as Crimson, in Persecuting, Imprisoning, Impoverishing, Murthering, and otherwise afflicting King *Charles* the First of most blessed memory, the careful and godly Hierarchy of our Church, the true Preachers of God's Word, and others the most faithful Servants of the Almighty, who did chuse rather to obey God, and to observe his Divine Will, rather than the Fanatical Inventions and Traditions of a rebellious multitude.